the Chaplain

SPECIAL ISSUE

•

Armed Forces Chaplains:
***All* Civilians?**
(A Feasibility Study)

SPRING QUARTER
1972

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 29, No. 1
Spring Quarter, 1972

SPECIAL ISSUE

The regular departments and articles are omitted from this special issue of THE CHAPLAIN in order to accommodate a longer essay on the implications of the suggestion that the civilian religious denominations of the United States assume full responsibility for organizing and operating the Armed Forces Chaplaincy.

Normal features and departments will resume in the Summer quarterly issue.

EDITORIAL STAFF

Editor, A. RAY APPELQUIST
Managing Editor, EDWARD I. SWANSON
Asst. Editor, IRENE MURRAY
Circulation Manager, ISABEL SENAR
Editorial Assistant and Secretary, CHARLES R. GODWIN

OFFICERS OF THE COMMISSION

Chairman, HAROLD H. WILKE
Vice-Chairmen, H. ELLIS FINGER, JR.
HUGH M. MILLER
Secretary, JOHN M. CROWELL
Treasurer, PAUL O. MADSEN
Exec. Secy., A. RAY APPELQUIST

NOTE: All writers whose materials appear in this magazine present their personal views. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

THE CHAPLAIN is published quarterly by The General Commission on Chaplains and Armed Forces Personnel, an incorporated civilian agency maintained by 41 affiliated religious bodies. Since 1917 the Commission has been in liaison with federal government concerning the chaplaincy of the Armed Forces and Veterans Administration and the moral and religious welfare of service personnel and hospitalized veterans. Printed in the U.S.A.

Subscription: $4.00 a year (4 issues): $1.00 a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices.

Copyright © 1972 by The General Commission on Chaplains and Armed Forces Personnel.

All scripture quotations, unless otherwise designated are from the Revised Standard Version of the Bible.

Armed Forces Chaplains: *All* Civilians? (A Feasibility Study)

Foreword	This Issue	2
Section I:	Purpose, Assumptions, and Method	3
Section II:	The Arguments and the Critics	8
Section III:	Civilian Clergymen in the Present Chaplaincy	11
Section IV:	The All-Civilian Chaplaincy in a Period of Major Mobilization or of Hostilities	18
Section V:	The All-Civilian Chaplaincy and an All-Professional Military Establishment	21
Section VI:	Civilian Chaplaincies in the Armed Forces of Other Countries	23
Section VII:	Religious Coverage in Different Types of Military Situation	25
Section VIII:	Parallels Between Chaplains and Red Cross, USO, and Media Personnel	30
Section IX:	Some Consequences of a Total Civilianization of the Present Chaplaincy	35
Section X:	Planning and Budget Considerations	58
	A) Planning	58
	B) Budget	60
	Summary—Estimated Cost of an All-Civilian Chaplaincy	61
Section XI:	Making the Present Chaplaincy More Fully Civilian	70
Appendix		85

THIS ISSUE

WE ARE devoting this entire issue to a working paper of an interfaith committee which for the past two years has been studying the American chaplaincy system, its structure, program and rationale. Members of the committee are Rabbi Aryeh Lev of the National Jewish Welfare Board, Father Theodore Lehr and, earlier, Msgr. Francis Statkus of the Military Ordinariate, and the Reverend Messrs. Edward I. Swanson and Ray Appelquist of the General Commission on Chaplains.

The interfaith committee had access to a great amount of data, and earlier formulations were written by Swanson and Lev. The third phase paper, reprinted here, was written at the committee's invitation by The Reverend Dr. Arthur Carl Piepkorn, a Lutheran seminary professor, who has had considerable personal experience with the chaplaincy.

The interfaith committee was not authorized to produce a position paper on behalf of its sponsoring agencies, but was expected to do a competent review and analysis of the present chaplaincy system in the light of recent suggestions for radical change in its structure and administration.

The American military chaplaincy has undergone many alterations in its long history, and it will certainly continue to evolve and adapt in the years ahead. The special merit of the paper presented in these pages perhaps lies in its essentially pragmatic character. It gives considerable attention to the feasibility of the present system and shows great insight into the practical problems involved in most proposals for change.

We offer this paper solely as a contribution to the continuing study of the chaplaincy. In the next issue of this journal we shall present other approaches to the structural requirements of this valuable ministry to service personnel.

—The Editors

SECTION I:

PURPOSE, ASSUMPTIONS, AND METHOD

Why this study?

The purpose of this study is to explore what a shift from a predominantly military chaplaincy to an exclusively civilian chaplaincy service to military personnel and their dependents would imply for the religious bodies of the United States.

What are the assumptions?

For the purpose of this study it will be assumed that one of two situations will have developed.

The first situation would take place if a preponderance of the major religious bodies of the country agreed that they must abandon the present predominantly military chaplaincy and must create a totally civilian chaplaincy to replace it.

The second situation is one over which the churches have no control. It would be brought about by the decision of the Supreme Court of the United States that the present chaplaincy has existed and functioned in violation of the Constitution of the United States and must, therefore, be phased out as rapidly as possible.

The basic difference between these two situations is that in the first the nation's religious bodies decide not to cooperate with the Government. In the second case, the Government *may not* and *can not* cooperate with the nation's religious bodies.

It is not a part of the assumptions underlying this study that either of the two situations cited will develop in the immediate future.

First, an early Supreme Court decision that the military chaplaincy violates the First Amendment is highly improbable.

In the decision that the Supreme Court handed down in the case of the School District of Abingdon Township (Pennsylvania) *versus* Schempp, the members of the high bench seemed to have been concerned to indicate that they do not see the present predominantly military chaplaincy as violating the First Amendment. They seemed to regard the "establishment-of-religion" and the "free-exercise-of-religion" clauses of the First Amendment as equally important. However much they might have been moved to evaluate the present chaplaincy exclusively in terms of the "establishment-of-religion" clause, they saw the "free-exercise-of-religion" clause as demanding arrangements which the present chaplaincy meets in a generally adequate and defensible way.

With the tendency of the present Supreme Court to follow the principle of *stare decisis* ("to stand by decisions reached in the past") a reversal of this position in the immediate future does not appear imminent.

Second, there is no evidence that even a substantial number of religious bodies are moving toward early abandonment of the present predominantly military chaplaincy.

It is true that some religious bodies, like Jehovah's Witnesses and the Wisconsin Evangelical Lutheran Synod, object in principle to the military chaplaincy as an institution. Together these two bodies account for barely one-half of one percent of the nation's religiously committed population.

A number of other religious bodies are not meeting their military chaplain quotas. But neither official opposition nor even widespread personal opposition to the military chaplaincy as such wholly accounts for these shortages. Opposition to the Indochina War on the part of some influential leaders and of a considerable number of rank-and-file members both of the clergy (even including some Reserve chaplains and some chaplains on active duty) is at the present time an undeniable factor in some of these denominations. But in the light of the experience of the past 25 years, more formidable factors are a lack of physically and/or educationally qualified candidates for the chaplaincy or by an absolute shortage of clergy.

Except for the historic peace churches, the same thing can be said of all the 19 religious bodies without military chaplain

quotas listed in the *Yearbook of American Churches for 1970* as having an inclusive membership of more than 50,000.

Opposition to the military chaplaincy does not seem to be present to any significant extent in the official councils of many of the major religious bodies. Possible exceptions are the Episcopal Church and the United Church of Christ. In the former a reported 150 objectors recruited by the Episcopal Peace Fellowship challenged the consecration of Chaplain Colonel Clarence C. Hobgood, USAF, as the Episcopal Church's Bishop for the Armed Forces in the Cathedral of SS. Peter and Paul, Washington, D. C., in February, 1971. Yet the Episcopal Church is overstrength in active duty military chaplains by nearly one-eighth. Similarly the United Church of Christ is represented in the military chaplaincy by almost half again as many chaplains as the size of the denomination would strictly warrant!

How will the study proceed?

Even though we do not regard either of the situations described as an early probability, the possibility that one or the other could become a reality imposes a duty on us as endorsing agencies. Our obligation to the religious bodies which authorize us to function in their name requires us to provide them with the fullest information that we can about the implications of the total civilianization of the present predominantly military chaplaincy.

Our sponsoring religious bodies need to know at least three things:

(1) How this totally civilian chaplaincy would differ from the present chaplaincy;

(2) How a totally civilian chaplaincy could be organized; and

(3) What a totally civilian chaplaincy would cost in terms of men and money.

In this study we have necessarily had to qualify many statements with words like "probably," "likely," "possibly," and their synonyms. In part this is due to the general lack of hard statistics. It is also due in part to the fact that neither the military services nor the religious bodies of the nation have in their recent experience any dependable basis for anticipating all of the consequences of the proposals for a totally civilian chaplaincy currently being made. The problem is complicated by the further fact that some of the proposals appear to be made on the basis of imperfect or incorrect information.

As endorsing agencies we have no ulterior motive in presenting this study. The religious bodies we represent are generally agreed that they must provide their members in the military service (and their dependents) with the highest quality of religious ministrations that they can. Accordingly, bureaus, agencies, and commissions on religious ministrations to military personnel and their dependents will continue, whether the chaplaincy they administer is predominantly military or totally civilian.

The approach is essentially pragmatic. The nation's religious bodies certainly have no doctrinaire desire to maintain the current predominantly military chaplaincy for its own sake. They are concerned merely that their own members in the military service, along with other Americans, have the maximum feasible access to the religious ministrations of their personal choice. The sponsors of this study are ready to consider any demonstrably workable arrangement for improving the present chaplaincy. Were this now venerable instrument for providing religious ministrations to our people in the military service no longer available, the sponsors of this study are concerned that the best feasible alternative plan be devised and implemented.

Again, this study does not propose to deal extensively with the theological or legal aspects of the present chaplaincy. Its sponsors have no common theology on the chaplaincy for which they might contend.

They view the legal aspects of the problem as issues which the courts must ultimately decide and hold that the arrangement which the Supreme Court of the United States declares to be constitutional (or unconstitutional) will *de facto* be constitutional (or unconstitutional), at least until the court should later come to a different mind.

What is the scope of this study?

This study deals with the military chaplaincy. At the same time, almost everything that it says applies with nearly equal force to nonmilitary chaplaincies on a Federal, state, and local level where the compensation of the chaplains is provided by the Federal government or by the government of a state or municipality or some other public jurisdiction. If the religious bodies of this country choose to abandon, or are compelled to abandon, the military chaplaincy under the circumstances that

this study envisions, the logic of the situation would be such that they would also have to abandon any form of chaplaincy service in which they themselves do not assume full and total responsibility for both funding and staffing.

The diversity of American religious life is reflected in the equipment and supplies which chaplains need.

SECTION II:

THE ARGUMENTS AND THE CRITICS

Why abandon the present chaplaincy?

The call for a shift from the present predominantly military chaplaincy in the armed forces of the United States to an exclusively civilian chaplaincy serving American military personnel and their dependents has been voiced frequently in recent years. In essence it springs from one of two positions:

(1) A predominantly military chaplaincy is basically a violation of the Constitutional principle of the "separation of church and state," in that it is a Governmentally subsidized establishment of religion.

(2) The chaplaincy is an integral part of the military establishment. The chaplain holds a military grade ("rank"). He wears the uniform of one of the armed services. He is paid by the Government. He acknowledges military authority. He is considered to be a military officer first, a clergyman only second. The controls built into the military system are said to operate so as to deprive the chaplain of his freedom to proclaim his spiritual message without compromise and thus violate his conscience. He is thought to put the military establishment ahead of his conscience as a clergyman.

Not all of the critics of the present chaplaincy who invoke this argument assert that the military services overtly interfere with the freedom of proclamation of military chaplains. They do insist that chaplains almost universally allow themselves to absorb the ideology and the values of the military establishment. Thus, chaplains soon reach the point where they cannot adequately

provide moral guidance to the people whom they serve. The judgments of military chaplains on issues relating to the morality of war, or at least of a given war, its objectives, and its means, are, these critics insist, irremediably faulty. They maintain that to save the chaplains (and the religious bodies which supply and endorse them) from this almost inevitable moral corrosion the denominations must divorce the chaplaincy from military control altogether. Religious ministrations to military personnel must come *entirely* under the direction and control of the appropriate ecclesiastical authorities. In this case the civilian surrogates for the military chaplains would not be commissioned to hold military rank; they would wear regular clerical garb in place of the military uniform. (Presumably civilian clergymen who do not habitually wear clerical garb would be free to wear ordinary civilian clothes.) For an articulate exposition of this point of view see Gordon Zahn, "What Did You Do During the War, Father?" in *Commonweal,* 2 May 1969, pp. 195-199.

Who are the critics?

There are both religiously committed people and secularists among those who advance the first argument. The secularist sees the chaplaincy as a governmental establishment of religion, an unlawful use of tax dollars. Some religiously committed people who advance the same argument hold that the separation of church and state is not merely a Constitutional principle but a religious tenet which an ecclesiastical body is not free to alter.

Some secularists may approve the appeal of religiously committed people to the second argument. Actually it lies outside the secularist area of concern. It may be born out of the religious conviction of some that the use of force in the defense of the nation and its interests is intrinsically wrong.

For many of the civilian critics of the present chaplaincy the issue is fundamentally the morality of war itself. The major premise of their argument is: War and participation in it are intrinsically immoral. The minor premise is: For religious bodies to provide chaplains who hold military grades, wear military uniforms, and recognize military authority is to sanction war. The necessary conclusion is that the churches are sanctioning intrinsically immoral acts. They can extricate themselves from the moral dilemma which this involves only by disassociating themselves from the military chaplaincy. The explicit or implicit task

of the civilians who would replace the military chaplains would be to counsel the military members of their congregations to seek immediate discharge from the armed forces on the ground of absolute conscientious objection, or to desert, and in the meantime to refuse to recognize military authority.

The second argument may also reflect the conviction of other religiously committed people that the participation of the nation in a particular military operation is immoral and involves all participants in its immorality.

Or, it may reflect the conviction of still others that there are inescapable concomitants of life in the military service which undermine moral standards and incline men and women to immoral actions. The military chaplain is seen as so much a part of the military establishment that he himself falls prey to these abuses. In any case, he cannot speak out prophetically against them without running the risk of being silenced or punished or both.

At the same time, the critics of the present chaplaincy who speak from within the religious bodies of the nation are in agreement that military personnel must have opportunities to receive religious ministrations. Their opposition to the present arrangement merely reflects a feeling that the religious bodies should provide this service through a civilian chaplaincy completely free of Government influence. They insist upon the complete separation of church and state with reference to the military chaplaincy so that the chaplains will be completely free to speak and to conduct services in accordance with their personal consciences.

On the other hand, secularist critics of the present chaplaincy generally affirm no concern for the availability of religious ministrations to military personnel. Their primary concern is that governmental support of the present chaplaincy is a violation of the organic law of the land which prohibits the establishment of religion in the United States.

But the fact remains that the most vocal antagonists of the military chaplaincy at the present time are within the religious bodies of the nation.

SECTION III:

CIVILIAN CLERGYMEN IN THE PRESENT CHAPLAINCY

Who Ministers to Military Personnel and Their Dependents Living Away from Military Installations?

Of the eight-million-person community which comprises our nation's armed forces community, a large number now receive the bulk of their religious ministrations from civilian clergymen. This group includes servicemen and their dependents not housed on installations and the many dependents whose husbands and fathers are serving overseas or in domestic assignments where it is not feasible for dependents to reside. By the thousands they attend civilian churches and synagogues all over the country. Their pastors and rabbis are civilian clerics. This is an important way in which military personnel can retain some ties with civilian life — from which they came and to which they will eventually return. Presumably, critics of the present chaplaincy applaud this aspect of the situation and will urge its expansion.

Civilian Auxiliary Chaplains

The Services have always made more extensive use of civilian auxiliary chaplains than is usually realized. Because of the limitations under which civilian chaplains must operate, they have been used primarily (1) in the continental United States, (2) in garrison situations, and (3) in order to provide religious ministrations to members of large religious communities which have historically required their members to receive all or at least certain of their religious ministrations only at the hands of clergymen of their own persuasion.

Thus, the Roman Catholic Military Ordinariate has for many years recruited more part-time civilian clergy assistants than full-time military chaplains. The reasons for this are obvious. One is the extremely low clergy-laity ratio of the Roman Catholic Church in the United States. This has resulted in a chronic shortage of Roman Catholic military chaplains. Roman Catholic canon law requires that Roman Catholics receive sacramental ministrations only from Roman Catholic priests, or, in emergencies, from priests ordained in an apostolic succession acknowledged by the Roman Catholic Church. Again, Roman Catholics must meet their obligation to attend mass on Sundays and on holy days of obligation only in eucharistic assemblies presided over by Roman Catholic priests, or, in exceptional circumstances, by priests ordained as stated. Where available, local civilian priests are commonly engaged to provide these services at installations which are without Roman Catholic chaplains or to reinforce the Roman Catholic chaplains at stations where the demand for such ministrations exceeds the ability of the assigned Roman Catholic chaplains to supply them. Some of these civilian chaplains are formally appointed and have Civil Service status. Others are more informally engaged and are compensated from non-appropriated funds (e.g. chapel offerings, etc.).

Since World War I no extensive use of Roman Catholic civilian chaplains has been made in combat situations; where they have been used, they have been priests or missionaries who happened to be available.

In the case of other communions which impose similar, if not absolutely as severe, requirements upon their members, civilian clergymen are employed, but on a reduced scale. This is largely so because these Churches—the Eastern Orthodox, the Lutherans, and the Episcopalians — are numerically much smaller in the United States than the Roman Catholic Church. There are some formally appointed auxiliary chaplains with Civil Service status among the civilian chaplains of these Churches. Generally, however, the latter are more likely to be clergymen who volunteer their services or who are compensated from non-appropriated funds.

In small military units to which only a Roman Catholic chaplain is assigned, a civilian clergyman of another Christian denomination is frequently appointed as an auxiliary chaplain or as an informally engaged "volunteer." He secures for the unit

religious ministrations which the assigned Roman Catholic chaplain cannot canonically provide or which the non-Catholic personnel are reluctant to accept at his hands.

Where the number of Jewish personnel is sufficiently large, parallel arrangements are frequently made with civilian rabbis. In fact, there are more Jewish auxiliary chaplains than there are full-time Jewish military chaplains on Active Duty.

In the Reserve components, the assigned Reserve chaplains, attached chaplains and seminarians provide such religious ministrations as they can to units engaged in back-to-back weekend drills, as well as to units on annual active duty for training. These ministrations are basically civilian supplements to the services of active military chaplains.

Taken together, these civilian chaplains, whether paid auxiliaries holding Civil Service status or informally engaged "volunteers," are indispensable to the effective functioning of the chaplaincy. However, their measurable contribution is relatively limited. They cannot be more than auxiliaries.

The success of this auxiliary civilian chaplaincy hinges upon the fact that these civilian clergymen are supervised by full-time, ecumenically minded military chaplains who are members of the commanding officer's staff. (In a few instances, where there are no full-time military chaplains assigned to an installation or a unit, a religious liaison officer, operating under policies set forth by, or under the actual oversight of, a military chaplain in a higher headquarters coordinates the civilian chaplain(s). Without this vitally necessary contact with the military administration, these civilian chaplaincies would suffer a material loss of efficiency.

Civilian Chaplains at West Point

Some critics of the present system point to the United States Military Academy at West Point, New York, and to its civilian chaplains as an example of what the armed forces might do generally. They may not realize that a board of military officers (not the religious bodies from which the chaplains come) selects the civilian chaplains; that the Government provides the chaplains' salaries and allowances and furnishes the total support for their program; and that the Army requires cadets to attend their services not, according to a recent court decision,* as a religious

* *Anderson vs. Laird, still under appeal at this writing*

exercise, but as a part of their military training. It should be noted also that military personnel assigned to West Point are ministered to not by the civilian cadet chaplains, but by regularly assigned Army chaplains.

The Activity of Certain Other Religious Bodies

Some non-chaplain ministries in the Armed Forces, even though carried on by military personnel, are, nonetheless, a kind of "civilian" ministry. The services which members of the Aaronic and Melchizedek priesthoods provide to fellow-members of the Church of Jesus Christ of Latter Day Saints (Mormons) in the Armed Forces are in this category. So are the services which ordained ministers of various Pentecostal groups and of the non-instrumental Churches of Christ who are serving as officers and enlisted personnel furnish to their coreligionists. Since these all operate with denominational approval, it is proper to describe them as quasi-civilian efforts to supplement an otherwise meager and limited coverage by military chaplains.

In a sense, the civilian-staffed domestic and overseas Lutheran Service Centers from just before World War II on, performed analogous functions, and so do the all but totally military Southern Baptist Convention congregations established in civilian communities near major American troop concentrations overseas, particularly in Europe. (But it should be noted that the declining effectiveness of the Lutheran Service Centers under changed conditions has led the Lutheran Council of the United States of America to reduce the number of such Centers to four world-wide — Seoul, Korea; Olongapo, Republic of the Philippines; Killeen, Texas; and Jacksonville, North Carolina. These have been retained because of special circumstances in each case and because of the heavy concentration of military personnel in the areas they serve.)

The lay leadership religious services which Jewish officers and enlisted men are encouraged and trained to conduct are further examples of essentially "civilian" ministries.

Christian Science "ministers" to the armed forces are civilians appointed by the Christian Science Armed Services Activities to assist the Christian Scientists at military installations and Veterans Administration Hospitals near their homes. Christian Science "representatives" are military personnel who do the same work as Christian Science practitioners in civilian life, but

who do their religious work in addition to their required military duty.

It may be noted here that the Church of Christ, Scientist, requires each candidate for the chaplaincy, as part of his preparation, to serve for a minimum of one year as a Christian Science practitioner for Armed Services personnel. This is done at a military installation. The chaplain trainee—who is a salaried employee of The Mother Church in Boston during this phase of his preparation — helps meet the needs of Christian Science military personnel and their families by establishing contact with them, distributing literature, holding Christian Science services where necessary, and giving Christian Science treatment on request.*

Similar to Christian Science practitioners in their activities are the civilian "contact pastors" appointed by the Bureau of Service to Military Personnel of the Lutheran Council in the United States of America. The United Presbyterian Church also has a well-developed "contact pastor" program.

The Wisconsin Evangelical Lutheran Synod has made an effort to maintain the presence of one clergyman — replaced at regular intervals — to provide religious services to its estimated 875 personnel stationed in South Vietnam. But apart from the assistance rendered by the military establishment in furnishing transportation, providing meeting places, and announcing his services, the prospective field of this Communion's ordained civilian representative would be limited to those military personnel stationed in or visiting Saigon who would, on their own initiative, look him up and avail themselves of his ministrations. In a situation in which the military forces exercise total control over access to an overseas theater, such a religious representative could not be certain even of admission to the foreign country in question.

In many areas of chaplain ministration, it does not make a great deal of difference whether the clergyman concerned is a serviceman or a civilian. What matters is his personal competence to handle the particular problems that confront him, in counseling, in teaching, and in preaching. It can be asserted with

---

* *Information for Christian Scientists Interested in Serving as Chaplains in the Armed Forces of the United States* [*undated 1969 or later*], *12-page memorandum published by Christian Science Activities for Armed Services Personnel, Boston, Massachusetts, p. 5.*

some confidence that the experience and expertise a military chaplain acquires over the years are likely to equip him, all else being equal, to help military personnel resolve problems arising from their military circumstances rather better than a civilian could. His very identification with the Forces is apt to be an asset, not a liability.

The military services have no prejudice against the use of civilians, whether clergymen or laymen. Civilian clergymen are already being extensively employed by the present chaplaincy. But their civilian status does not alter the fact that, for all chaplains, military or civilian, there must be supervision. This would pose a difficult problem for an all-civilian chaplaincy operating under the conditions this study envisions.

How close a parallel to the military chaplaincy is the Veterans Administration chaplaincy?

The Veterans Administration uses more part-time chaplains than full-time chaplains. It is able to do so because by design many Veterans Administration facilities are located in or next to large cities. An important reason for this is the convenience of the patients and their relatives. An incidental consequence is that in many places the Veterans Administration facilities are also close to heavy concentrations of competent civilian clergymen representing a wide variety of religious persuasions. Of the 166 Veterans Administration hospitals in this country, 43 percent are in metropolitan communities with populations of 100,000 or more, where normally at least 100 civilian clergymen would be available to provide adequate denominational coverage. In addition, 3 percent are in communities with populations from 90,000 to 100,000, 5 percent in communities with populations from 70,000 to 90,000, 9 percent in communities with populations from 50,000 to 70,000, 10 percent in communities with populations from 30,000 to 50,000, 9 percent in communities with populations from 20,000 to 30,000, 13 percent in communities with populations from 10,000 to 20,000, and only 8 percent in communities with populations of less than 10,000, chiefly in states with low population densities.

Another favorable factor is the relatively stable population of Veterans Administration facilities — in contrast to the highly mobile active military establishment.

Veterans Administration chaplains are under Civil Service.

The Veterans Administration chaplain, like the military chaplain, functions under a dual discipline. As a clergyman of his religious body he may compromise no point of its doctrine or moral teachings. In his capacity as a professional employee of the Veterans Administration his performance of his professional duties is supervised by the administrators, managers, and directors of the Veterans Administration at the appropriate level, and he is bound to obey both the letter and the spirit of all applicable regulations.

The Chaplain ministers to sick and wounded personnel in the United States and overseas.

SECTION IV:

THE ALL-CIVILIAN CHAPLAINCY IN A PERIOD OF MAJOR MOBILIZATION OR OF HOSTILITIES

What would happen if a shooting war broke out or threatened to break out?

For the military establishment, the name of the game is war!

With no personal or national experience in the century since the War between the States to fall back on, Americans find it difficult to consider the possibility of a shooting war on the soil of the continental United States. It is hard to imagine another civil war. It is even harder to imagine a situation involving a foreign invader that could long be kept within the framework of conventional warfare.

Not impossible, alas, is the escalation of another local conflict on foreign soil into a war which would ultimately involve the United States.

We have pointed out that, whatever problems in a quasi-garrison situation might confront civilian chaplains in oversea areas, in a war situation or even in a warlike situation, the problems would foreseeably become much greater. In actual combat or in connection with the massing of forces prior to possible combat, the indigenous clergy could not adequately serve American military forces. This would be true even in the rare ideal situation where the indigenous clergy handled English adequately and represented a sufficiently broad spectrum of religious bodies. The sheer number of American military personnel would be one factor. The restrictions that the military situation would often impose on the mobility of our personnel would be another. The intelligence dimension would be a third. In some areas where

our military personnel have been served by English-speaking missionaries it is reasonable to suppose that the number of foreign missionaries might be severely reduced in the face of actual or anticipated hostilities.

The experience of all but a relatively few military chaplains on active duty does not go back beyond the end of World War II. This is true also of many critics of the present chaplaincy. Since the end of World War II the nation has not faced a major mobilization. The Korean War of 1950-1953 and the war in Southeast Asia were carried on without extensive interference with the accustomed life of most of our people. The mobilizations occasioned by the Soviet Berlin blockade crisis of 1948 and the Cuban missile crisis of 1962 were hardly more than ripples on the surface of our national life and economy.

In a full-scale mobilization, there would be all the rigid controls which military-economic planners envision. There would be frantic competition for increasingly scarce semi-raw and finished materials, for land, for office and storage space, for transportation, and for the services and skills of craftsmen. With a totally civilian chaplaincy the religious bodies of the country might find that the requirements could well exceed their resources and influence.

There would be no chaplains in the Reserve components qualified by training and experience to assume the mushrooming tasks of planning and coordination. Whether or not the civilian chaplains recruited prior to the buildup would be equal to the leadership demands of the rapid expansion which would characterize a major mobilization is debatable. It was precisely in the areas of administration, planning, and supervision that the military chaplaincy in World War II failed most notably. The primary reasons for the failure were an inadequately structured Organized Reserve and a National Guard chaplain policy which gave unit chaplains higher rank merely for longevity, without any correspondingly more demanding duties for any of them except the division chaplain and his assistant. A National Guard division could have as many as half a dozen chaplains in the grade of lieutenant colonel who had never functioned above the level of regimental chaplain. By virtue of grade and rank at the time of federalization, it was from among them that many of the corps and Army chaplains had to be selected.

In combat areas of foreign countries the military forces would

control transportation, lodging, feeding, and all phases of logistical support. Even access to the foreign country itself would sometimes be controlled by the military forces in cases where our government would have negotiated agreements with the foreign power which so provided or where it had had to assume *de facto* sovereignty over territory of a foreign nation. These developments would put an all-civilian chaplaincy at a considerable disadvantage. In the situations this study envisions they could render it altogether impossible. The one experience that our country has had with a part-civilian oversea chaplaincy in the 20th century — the civilian chaplains who served with certain activities of the American Expeditionary Force in France in World War I — is not reassuring. The experiment collapsed in all but utter chaos.

The chaplain is with the men in prayer as they move out to fight.

SECTION V:

THE ALL-CIVILIAN CHAPLAINCY AND AN ALL-PROFESSIONAL MILITARY ESTABLISHMENT

How would an all-civilian chaplaincy function in the projected all-professional armed forces?

Our recent national experience does not enable us to predict the consequences of certain present or projected military policies, if rigorously carried out.

One of these is the concept of an all-volunteer military establishment.

The mobilization which was the prelude to American involvement in World War II took place three decades ago. The military-industrial-labor defense structure has been a permanent and massive part of our culture ever since, and Selective Service has entered into the calculations and experience of our nation's young men for a generation.

It is true that, apart from brief and occasional exceptions, the Army has received almost all of the selectees since 1945. At the same time, the imminent certainty of induction and the desire for maximum personal choice moved a considerable number of young men to enlist not only in the Army, but also in the junior services. The Navy and the Air Force have thus been only technically all-volunteer services.

It is not yet fully apparent what inducements will be offered to create the all-volunteer force which the long-term policy of the present national administration calls for. For that reason, the composition of such a force in terms of region of origin, race, education, nationality, and denominational distribution cannot yet be specified.

It is improbable in the light of past experience, however, that it will be a perfect cross section of the adult male national population. Certain regions, races, and economic groupings will have more or less than their normal representation, and this could have its effect upon the denominational composition of the chaplaincy, civilian or military, which will serve this force. At the same time, it is not probable that the composition of future all-volunteer armed forces will be too greatly like the United States military forces of the period from 1920 to 1940. That period is, accordingly, not likely to be too instructive in detail.

But it also seems unlikely that the only inducement to become a professional member of the future all-volunteer force-in-being will be financial. Love of country and dedication to its highest ideals will, at least hopefully, continue to be factors. Although cynicism may have reduced their numbers, many Americans still regard "the honorable profession of arms" as precisely that. Accordingly, therefore, whatever the financial inducements that may be offered, it is not probable that the all-volunteer military force of the future will be a mercenary force of hired fighters.

In any case, the increasing sophistication of the weapons entrusted even to the lowest ranks of enlisted men will require a better educated, better trained, and generally more competent professional force than we had before World War I and from 1920 to 1940.

It is essential to note that present plans do not anticipate that this all-volunteer force would be adequate for more than a limited American involvement in future combat. A Selective Service System on a standby basis is as much a part of present national contingency planning as the all-professional volunteer military establishment itself.

It is conceivable (and it would be no less regrettable) that the religious bodies of the country might feel less concern for the spiritual needs of an all-volunteer and all-professional military establishment than they do for the needs of military personnel today. It is likely that such a diminution of interest would have more tangible effects if the chaplaincy were an all-civilian one wholly supported by the nation's religious bodies than if the present chaplaincy were their instrument for providing religious ministrations to the armed forces.

SECTION VI:

CIVILIAN CHAPLAINCIES IN THE ARMED FORCES OF OTHER COUNTRIES

Why does not the United States do as some other countries do?

In some European countries, in some of the countries of the Commonwealth of Nations, and in some Latin-American countries it is normal to commit much of the spiritual care of troops in garrison and in training to clergymen who live and function in civilian assignments near the military installation and who have received commissions for this auxiliary service, sometimes with a nominal military rank, sometimes without it.

It would not appear feasible in the United States armed forces to commission or even to engage civilian chaplains of the kind other nations utilize. If the nation abandons its present chaplaincy because the Supreme Court has held that the chaplaincy violates a Constitutional principle, the military establishment obviously is not in a position to commission civilian chaplains as surrogates of the banned military chaplains. If the churches refuse to provide military chaplains because the latter are allegedly under too complete military control, a commission or appointment from the military forces which would be a prerequisite for the civilian chaplain to function would be no less an instrument of military control.

Furthermore, most of the countries of Europe, of the British Commonwealth of Nations, and of Latin America have an established church or at least a most-favored church tradition and a relatively narrow denominational spectrum. By contrast, the variegated voluntaristic pluralism of American religion presents an essentially different picture. Again, the extraterritorial com-

mitments of the armed forces of these nations are limited except in time of war. A larger proportion of their armed forces are stationed within their national boundaries. Most of the members of the armed forces serve for relatively short periods and are usually trained and quartered in relative proximity to their homes. The military training given in these countries tends to center around the casern, with its relatively small complement of persons, in contrast to the United States pattern of large training centers.

Thus, such an arrangement would have limited applicability in the United States, where major military training facilities are rarely located in such proximity to population centers that an adequate denominational variety of civilian chaplains would be available. In general, military personnel at present come predominantly from the urban and suburban areas of the north and receive the bulk of their training in relatively rural areas of the south.

By and large, only small military elements are to be found in the large cities where there are sufficiently varied religious services available. The major Army training centers are Forts Benning (Georgia), Bliss (Texas), Bragg (North Carolina), Campbell (Kentucky), Dix (New Jersey), Gordon (Georgia), Huachuca (Arizona), Jackson (South Carolina), Knox (Kentucky), Leonard Wood (Missouri), Lewis (Washington), McClellan (Alabama), Ord (California), Sam Houston (Texas), and Sill (Oklahoma). The primary Navy training centers are Great Lakes (Illinois), San Diego (California), and Orlando (Florida). The primary Marine Corps centers are Camp Lejeune (North Carolina), Parris Island (South Carolina), Camp Pendleton (California), and San Diego (California). The primary Air Force bases are Maxwell (Alabama), Randolph (Texas), Edwards (California), Eglin (Florida), Kirtland (New Mexico), Holloran (New Mexico), Lackland (San Antonio), MacDill (Florida), Nellis (Nevada), Pope (North Carolina), Shaw (South Carolina), Vandenberg (California), and Keesler (Mississippi). Of all these only five are adjacent to a major population center. No large military installations are immediately adjacent to New York, Chicago, Los Angeles, Philadelphia, Detroit, or any other of the sixteen largest cities. Indeed, only about ten of the 130 United States cities with populations of over 100,000 have major military installations adjacent to them.

SECTION VII:

RELIGIOUS COVERAGE IN DIFFERENT TYPES OF MILITARY SITUATION

For what different kinds of situations must we plan?

A discussion of a totally civilian chaplaincy requires that certain distinctions be made.

The problems inherent in the situation of military personnel in the United States are different from the problems encountered where military personnel are stationed in foreign countries.

The problems posed by a peacetime garrison situation are different both from those in a period of major mobilization and those which actual hostilities would bring.

Finally, the problems confronting the religious bodies of the nation as long as our military forces depend in a significant degree on Selective Service to provide manpower are not the same as those which they would face if the nation's defenses were manned by an all-volunteer, professional force.

What are the problems in providing religious ministrations in the continental United States?

The religious coverage of troops stationed in the continental United States poses fewest problems. But there are some difficulties even in this situation.

For example, the problem of providing adequate civilian chaplain coverage in isolated and sometimes relatively small intelligence and security installations is patently a knotty one, even at the present time and even in the continental United States. (Overseas the dimensions of the problem grow.) A commanding

officer of such an installation with no chaplain assigned and not regularly covered by a chaplain from a higher echelon still has total responsibility for the religious and moral welfare of his command. To discharge that responsibility, he may, spontaneously or under pressure from a higher headquarters, take the trouble to try to locate an acceptable, competent, and available civilian clergyman who can meet the rigid security clearance requirements. In rare cases he may find such a person. If the commander did not have such an obligation, it is unlikely that he would put himself to the considerable amount of trouble involved. With a civilian chaplaincy, especially one essentially hostile to the purposes and mission of the armed forces, security and intelligence personnel would foreseeably go unserviced religiously to a considerable extent if not altogether.

This difficulty, although obviously in lesser degree, confronts the commander of any isolated unit which is too small to have an assigned military chaplain of its own.

What special problems do oversea installations present?

Religious ministrations in oversea areas by an all-civilian chaplaincy could present special problems.

In relatively peaceful circumstances, with troops stationed in English-speaking areas where the local religious spectrum is at least broadly parallel to that of the United States, the difficulties could conceivably be not much more serious than those in the continental United States. There are, however, not a great many such areas outside the United Kingdom and the predominantly Anglo-Saxon countries of the Commonwealth of Nations.

In some other countries, such as Korea, Japan, the Republic of China (Taiwan), and the Republic of the Philippines, the English-speaking missionary force could provide a limited measure of service at or slightly above the emergency level for those churches which have missionaries in these areas. With the increase of nationalistic sentiment in some of these countries, however, it is not inconceivable that the missionaries might find that too intimate an identification with the American military establishment could seriously impair their own effectiveness as Christian missionaries.

A further consideration is the gradual indigenization of the churches in the developing countries. This implies a decreasing availability of clergymen with an adequate command of English

to provide acceptable religious ministrations to military personnel of the United States and their dependents.

In most of the countries of Europe, Asia, or Africa in which United States troops have been stationed for shorter or longer periods since World War II, there has not been available on the spot an even minimally adequate number of English-speaking clergymen of a sufficient variety of denominations to meet satisfactorily the religious requirements of our military personnel and of their dependents.

In the Air Force specifically, the normal problems inherent in providing religious services overseas are heightened, for example, at such isolated installations as Thule Air Force Base in Greenland and in the case of the small detachments which man the stations of the distant early warning line.

What about ships at sea?

The case of Navy vessels at sea presents a most acute problem. It would not be feasible to put civilian clergymen aboard Navy vessels in sufficient quantity to enable them to provide the required religious ministrations. In any case, civilians could provide religious ministrations on ships at sea only with total logistical support from the Navy.

Conceivably, it might be possible to evade the separation-of-church-and-state issue by devising some method of accounting by which a religious body would be assessed an appropriate sum to cover the cost of providing office and living space, utilities, food, passage, equipment rental, rental of space for religious services, and similar logistical support costs for its clergymen. These would be formidable.

Even more formidable would be problems raised by the necessity for the impartial treatment of all religious bodies applying for such consideration. Even if permission were granted, the decision as to which religious bodies were to be represented in concrete cases would call for extremely delicate ecumenical coordination.

Military hostilities would greatly magnify these difficulties because of intelligence and security considerations.

Again, the historic total authority of the captain of a vessel at sea would give him a theoretical degree of control over civilian clergymen on board which would not be appreciably less than that under which Navy chaplains are represented as operating

at present.

Certain types of vessel, such as submarines and some other vessels with small complements of personnel, could not carry civilian clergymen. Even at present many ships have *no* chaplain. Others have only one, who must frequently be shared. Only the very largest vessels have as many as two.

All in all, religious ministrations to Navy personnel assigned to sea duty would probably have to be limited to those which could be provided when their vessels put in at shore stations.

Limitations would exist even in this respect. Not every shore station — even in the absence of hostilities — has an adjacent civilian community out of which civilian chaplains could operate. Guantanamo Bay in Cuba is an example. In such cases, as well as in the case of many installations which would be erected during hostilities, civilian clergymen would have to utilize Navy logistical support — if it were available — as a precondition of their service to Navy and Marine personnel.

The alternative for the nation's religious bodies would be an intensified program of informal lay ministries by religiously committed Navy personnel without official coordination or support and probably subject to fairly intensive controls.

What else needs to be considered?

The military establishment does not always completely control the situation in foreign countries even in peacetime. Status of forces agreements have to be negotiated, and sometimes the host country insists, for religious or ideological reasons, on imposing limitations on certain activities even of military chaplains. By way of example, the chaplain's competence to solemnize a valid marriage is frequently limited by the necessity of conforming to the civil law of the country concerned. England, Italy, and Spain can stand as instances. The freedom of civilian clergymen in such cases is likely to be even more severely circumscribed.

Lands with established religions which are actively hostile to any of the faiths which religiously committed Americans affirm would present particular obstacles to an oversea civilian chaplaincy. Considering the sometimes humiliating restrictions which some of these regimes currently impose on our military chaplains in countries where we now have troops, the plight of civilian clergymen of all denominations would be immeasurably more difficult.

Something of the same reluctance to admit American clergymen would have to be expected in some other countries on ideological grounds, for instance, in Marxist or communist-oriented countries or in countries which exhibit strong anti-missionary attitudes.

Chaplains and/or Lay Leaders conduct divine worship at sea.

SECTION VIII:

PARALLELS BETWEEN CHAPLAINS AND RED CROSS, USO, AND MEDIA PERSONNEL

Why should civilian chaplains not be treated like Red Cross, USO, and media personnel?

It is sometimes argued that ministers of religion might be attached in a strictly civilian status to United States armed forces overseas in the same way in which Red Cross field directors and hostesses, reporters and photographers of the communications media, members of the United Service Organization (USO) teams, visiting entertainers, and ecclesiastical leaders like Terence Cardinal Cooke, Dr. Oswald C. J. Hoffmann, or Evangelist Billy Graham are satellited upon the military forces without losing their civilian status.

The argument has merit. But the parallels are less than perfect.

For one thing, the required number of such civilian chaplains would be proportionately much greater.

Again, their identification with the personnel whom they serve would hopefully be much more intimate than is the case with any of those named. The contact of any given serviceman or officer with a Red Cross representative — male or female — overseas, or with a reporter or cameraman from the communications media, or with members of traveling United Service Organizations, or with ecclesiastical leaders touring war zones at holiday seasons is normally far rarer and far more restricted than his contact with a chaplain ought to be. These are more than differences in degree; they are differences in kind.

Furthermore, all the persons described are in various degrees dependent upon the military forces for logistical and other support. While the members of the press and other communications media have a certain measure of independence in rear areas, this independence goes progressively down the farther forward they go. The dependence of the other individuals named is even greater.

In addition, none of the persons named has the kind of access to military staff personnel which military chaplains have and which a successful religious ministry to military personnel overseas would require.

Once again, the sponsoring agencies in these other cases are few in number. There is only one American National Red Cross with whom the military must deal. It is well to recall the implications of the name *United* Service Organization; it was precisely to simplify negotiation and control that the government induced the independent religious and civic agencies which had worked independently in World War I (and created their own brand of chaos in the process) to unite into a single agency at the beginning of the 1940's. At a given time only one or two denominations are involved in the periodic holiday tours of ecclesiastical dignitaries. The number of big-name entertainers not under United Service Organization sponsorship is very small. But the number of religious denominations which might be involved in a civilian chaplaincy program would be very considerable. How many is suggested by the very large number of persons who offered their services to the various Chiefs of Chaplains at the time of the Southeast Asia buildup.

There are still other considerations. Red Cross personnel have at best only personal influence in the military establishment. In part this is due to the definition of their role. They can only secure and transmit factual information on behalf of their clients. They cannot make formal recommendations. But in part their limited influence also reflects their status in the command. They are not officers, nor are they an integral part of the military establishment, no matter how essential and useful their efforts demonstrably are. A civilian chaplain would suffer a similar reduction of influence.

In combat areas, moreover, United Service Organization personnel are normally present at a given place on a transient basis. In garrison situations in the United States and abroad they nor-

mally operate outside of military installations and do not come under direct military control.

Civilian agencies whose personnel travel with the military forces in combat areas (including the press, the American National Red Cross, and the United Service Organization) must secure approval from the military headquarters for all their personnel, for all their activities, and for all the logistical support which these people and activities require. Civilian personnel who refuse to conform to military directives or who are regarded by the military command as subversive or dangerous are summarily sent out of the combat area. In the situations this study contemplates, no commander would have responsibility for the religious welfare of the people subject to his orders, and no commander would be under any obligation to cooperate with the civilian chaplains except at his pleasure or discretion.

Even the press is not wholly free in a combat area. In Southeast Asia, for example, where the political situation makes a civilian base available to the press, correspondents who desire to travel with combat troops must be accredited by the military command, and such accreditation may be withdrawn. In recent months the military situation has improved to the point where correspondents can travel with relative safety on some public highways in private and rented vehicles, but they must still depend upon military air and ground transportation to reach many of the places where news is being made. Their access to communications channels is still regulated to some extent by the military command. While overt censorship of foreign correspondents is not common, some correspondents have found it politic to file certain stories from elsewhere than Southeast Asia. Civilian chaplains could expect to run into parallel restrictions.

Are there any hopeful solutions to these problems?

There are at least imaginable solutions to the problem of providing religious services for military personnel overseas in conjunction with at least a partial and possibly a total civilianization of the present chaplaincy.

One solution which has been proposed is to reduce the present military chaplaincy from a domestic-and-oversea chaplaincy to an exclusively oversea chaplaincy.

This would, of course, have the effect of creating a body of professional expatriates, since these chaplains could not be rotated

to domestic assignments like other military personnel. This would certainly involve a permanent reduction in efficiency.

In addition, the long-term attractiveness to any very large number of clergymen of a professional life limited to foreign countries is highly questionable. Such an arrangement would be placed under intolerable strain if it suddenly became necessary to send larger numbers of military personnel overseas to confront the threat of a possible enemy attack.

Another suggested solution would be to engage civilian clergymen on a contract basis for limited periods of time.

This would offer parallel difficulties. It could obviously function only in a fairly stable garrison situation; in hostilities or during a period of a rapid oversea buildup it would not be feasible. If it did not create a group of civilian clerical expatriates, there would be a built-in turnover which would prevent the accumulation of expertise past a single term of employment and which would limit the total religious program. It is true that in some highly centralized religious bodies which have had difficulty in meeting their chaplain quotas an arrangement of this kind might increase to some degree the willingness of religious superiors to make their clergymen available for relatively short periods of time.

In the more numerous and less highly centralized religious bodies the individual clergyman must manage his own professional career. He might regard a three-year absence from the country as a serious jeopardizing of his career prospects.

It is probable that this solution would tend to attract less experienced rather than more experienced clergymen. Conceivably, these would relate better to the youthful military person; this advantage would be bought at the cost of a lack of maturity.

The problem of management in such a contract system would remain.

One alternative would be to vest management of these civilian contract clergymen in a special supervisory group of clerical expatriates. Although the members of this group would represent the military command overseas, they would not in turn be represented at the higher domestic echelons of military planning and administration.

Another option would be to vest the management of these clergymen in the personnel divisions of the various echelons of the military structure overseas. There would again be the prob-

lem of a lack of representation at the higher domestic military levels. Again, it appears improbable that this kind of totally lay — and not necessarily sympathetic — administration would prove acceptable to the nation's religious bodies which would have to supply the clergymen involved.

In any case neither arrangement would be an answer to the situations this study assumes. If the present predominantly military chaplaincy violates a Constitutional principle, an exclusively oversea military chaplaincy or the engagement of contract civilian clergymen would be equally such a violation. If the present chaplaincy too severely controls the spiritual freedom of the military chaplain, the same situation would continue to prevail both in the case of the exclusively oversea military chaplaincy and in that of civilian contract clergymen the conditions of whose employment must be determined by the military.

Neither option would provide a base for the orderly expansion of religious services to oversea military personnel in a transition from a garrison situation to one marked by actual or immediately imminent hostilities.

Finally, it is quite possible that in the future as in the past this country might feel itself compelled to engage in hostilities in countries where it has not previously maintained garrisons. In the absence of chaplains commissioned in and for the Reserve components, contingency planning for the provision of religious ministrations to military personnel engaged in hostilities overseas would pose all but insurmountable problems of recruitment, training, and administration.

SECTION IX:

SOME CONSEQUENCES OF A TOTAL CIVILIANIZATION OF THE PRESENT CHAPLAINCY

Have alternatives to the present chaplaincy ever been seriously explored?

Yes. One of the most impressive studies is that adopted by the 177th General Assembly of the United Presbyterian Church in the United States of America on May 24, 1965, entitled *The Position of the United Presbyterian Church in the United States of America on the Practice of Having Ministers of Our Church Serve as Military Chaplains Paid by the State.* It considers two alternatives to the present chaplaincy.

One was the assumption by the church of all of the costs and responsibilities of the chaplaincy. In essence this would be the replacement of the present chaplaincy with a totally civilian one.

The second alternative involved a sharing arrangement according to which the churches would provide the salaries, housing, and hospitalization, and the Government would provide travel, equipment, and buildings.

The committee which drafted the statement found itself unable to recommend either alternative (or any other) "for the reason that it has been unable to find any that do not suffer by comparison with the present arrangement" (p. 14).

What are possible models for an all-civilian chaplaincy?

There are two basic models for a civilian chaplaincy.

The first would involve turning over the chapels and religious education facilities of each installation to civilian chaplains procured, salaried, and administered by the religious bodies of the

nation.

Such an arrangement would still demand the exercise of a very significant measure of control over the religious program by the military commander. Since there would be no military chaplains, this control would have to be exercised in the name of the commander by an officer whom he would designate. This officer might or might not be sympathetic to the chaplains' program. It would ultimately be this officer's responsibility to determine which religious bodies would and which would not be allowed to operate on the installation and in a given chapel facility. In the very process of admitting one denomination and excluding another he would in effect have the responsibility of determining the adequacy of the religious education and chapel programs carried on in a given facility in terms of the needs of command. He would have to regulate the publicity given to the activities of each civilian chaplain. He would have to prescribe the procedures for the collection of money at religious services and in connection with other activities. He would have to establish the standards of maintenance for the buildings used by the civilian chaplains. He would have to fix the rentals for the use of facilities and equipment. In the name of the commander he would have the authority to forbid access to the installation's religious facilities to persons whose activities the commander deemed inimical to the accomplishment of his mission.

The civilian chaplains themselves would have no status as staff officers and no access to classified information. They could be utilized in command programs like the former Character Guidance Program and parallel programs, if at all, only at the invitation of the installation commander. They could not ordinarily be used as a part of the rehabilitation teams which operate in disciplinary facilities and in the psychiatric wards and clinics of hospitals.

If the abolition of the present chaplaincy were the result of a court decision based on the no-establishment clause of the First Amendment, it is probable that even the provision of rented facilities to religious bodies would be regarded as an inappropriate activity under a strict interpretation of this clause. In such a case this model would not represent a real option.

The second model would be a totally civilian chaplaincy based beyond the limits of a military installation and operating without governmental control or assistance. Each religious body

would in principle function quite independently, with only such interdenominational cooperation as the bodies concerned might spontaneously undertake. Their civilian chaplains would have access to the installation only with the concurrence of the commander. They would not accompany troops on maneuvers, except to the extent that they might possess portable facilities which they could utilize in civilian communities adjacent to the maneuver area. In their relations with military personnel the civilian chaplains would operate under the same limitations as those described in the first model.

Would not an all-civilian chaplaincy be more comprehensive than the present chaplaincy can be?

The shift to a completely civilian chaplaincy might enable a number of denominations to participate at least a little more fully in the chaplaincy program. The standards of age and health which military chaplains must meet certainly are factors in the chronic Roman Catholic, Eastern Orthodox, and Jewish military chaplain shortages. In the absence of such rigid standards, a number of older and physically less robust priests and rabbis could be made available. (This would not be an unqualified gain, because in some cases bishops and monastic superiors would feel free to substitute these priests for the younger and hardier men they currently feel obliged to supply. Again, the significantly high Lutheran, Presbyterian, and United Church of Christ overages represent in part surrogates for the unavailable Roman Catholic and Eastern Orthodox priests. With a fully civilian chaplaincy these denominations might feel satisfied with providing a number of civilian chaplains closer to their normal proportionate quota.)

The educational standards which military chaplains must meet are unquestionably factors in the chronic chaplain shortages of denominations which have not historically insisted on such rigid standards for their civilian clergy.

Again, a shift to a totally civilian chaplaincy would remove the current restrictions on persons unable to meet security requirements and on persons previously dismissed for cause from the military chaplaincy. Some of these persons could theoretically become available for duty as civilian chaplains.

Some probably would deplore what they might regard as a kind of regression to the period when religious ministrations to military personnel were without minimum standards, ade-

quate supervision, and orderly procedures. But in the case of others, this situation, to which their civilian experiences in their own religious groups at home had habituated them, might actually attract many committed members of denominations which put a premium on spontaneity, "charismatic" ministries, and informality. As all military chaplains know, there are in every unit and installation thoroughly religious people who are made uncomfortable by graduates of what are termed "preacher-factories," by prepared sermons, by even a very slight degree of ordered worship, and by hymns of the more churchly type. These people on occasion complain that no chaplain has ever succeeded in really meeting their felt religious needs. The question would be how ready religious bodies of this type would be to establish civilian chaplaincies.

Would not an all-civilian chaplaincy save many man-hours of time since chaplains would no longer have to perform strictly military chores?

It is quite certain that a moderate, but not easily calculated, economy in terms of man-hours would accrue if a totally civilian chaplaincy were to replace the present predominantly military chaplaincy. Civilian chaplains would not have to attend staff meetings, receive the specifically military training deemed essential for all officers, confer with the commander and members of his staff, prepare for and conduct Character Guidance* (or parallel) classes, prepare military reports, perform ancillary military duties (where these are assigned and accepted), and supervise junior chaplains. The amount of time a chaplain spends on these activities varies with his grade, his assignment, and, in some cases, his denomination. Overall, it is estimated that an economy of between 8 and 9 percent could be effected if chaplains did not have to perform these duties. (Depending on the supervisory practices of the civilian chaplain's religious body, some of this time would have to be credited against the number of man-hours required for the religious body's administration and control of its civilian chaplains. It would thus not represent a clear gain.) Nevertheless, there would be an undeniable economy at this point.

---

* *Now termed the "Human Self-Development Program" by the Army.*

How about the savings that would accrue to the Federal government if the present chaplaincy no longer existed?

By comparison with the budgets of religious bodies, the savings which the Federal government would realize from an abandonment of the present chaplaincy would be impressive. In terms of the Federal budget for military items overall, the savings would be less impressive. It has been estimated that on an average a military chaplain costs the Federal government over $20,000 a year in salary and fringe benefits alone, not counting the even greater cost of the full logistical support of his activities. While commitments already made would have to be honored or commuted, the savings would begin at once. No new chapels or religious facilities would be constructed, and the liquidation of present facilities would represent a small fiscal gain. The offices of the Chiefs of Chaplains of the three services would disappear. So would the Armed Forces Chaplains Board; the chaplain boards of the three services; the United States Army Combat Developments Command Chaplain Agency; the three chaplain schools; unified religious education curricula; service books; Bibles and prayer books printed at government expense for distribution to military personnel; enlisted chaplain's assistants; civilian directors of religious education; civil service employees engaged in other phases of the religious program (secretaries, auxiliary chaplains, organists, choir directors, and custodial personnel, for example); the making, purchase, stocking, maintenance, and distribution of religious films and filmstrips and other religious audiovisual aids and equipment; graduate training of chaplains at colleges, universities, seminaries, and service schools; retreats for chaplains and military personnel; workshops for chaplains and lay leaders; and other activities related to the religious program in the armed forces. With a civilian chaplaincy, many of these activities would still have to be carried on. The costs would simply be transferred from the Federal government and the general taxpayer to the nation's religious bodies and their members.

Would civilian chaplains not be closer to the civilian clergy than military chaplains are?

With an all-civilian chaplaincy, the relation of the civilian chaplain to the local civic and religious community would prob-

ably be somewhat more intimate than it generally is at present, since the presence of the military chaplain on the installation and his primary responsibilities to personnel in the military service tend to limit the time and the opportunities he has for civic and community relations.

Would the effectiveness of the civilian chaplain be seriously impaired as compared with the effectiveness of military chaplains?

Let's review the matter, item by item.

No problems would exist in the area of providing opportunities for public and private worship, for the administration of rites, sacraments, and ordinances, and for religious education and individual instruction.

The difference would be that the civilian chaplain would probably have to provide these opportunities away from the installation. As far as religious education materials are concerned, he would not have any appropriated or non-appropriated military funds from which to purchase them, nor would he have an audiovisual center which would stock, issue, and maintain audiovisual supplies and equipment.

No problem would exist in the area of religious counseling. But military personnel would soon discover that since the civilian chaplain does not have a direct relationship to the command he is not a particularly helpful or dependable counselor in the military aspects of a problem.

The civilian chaplain would in general have the same degree of access to dependents of military personnel which a military chaplain has under the present arrangement. Security restrictions might occasionally present a problem when the dependents live on a military installation.

Visits to military personnel and their dependents in military hospitals could be arranged, although bed-to-bed visitation in wards would almost certainly not be permitted.

Visits to personnel in confinement could also be arranged to the extent that the policies of the command would permit.

It is probable that the visitation of persons in the hospital or in confinement in a disciplinary activity would be allowed upon the request of the person in question or after permission had individually been given to the civilian chaplain to see a person whose parents or pastor had called him or her to the civilian

chaplain's attention.

Civilian chaplains would not ordinarily be part of the rehabilitation teams in confinement or psychiatric medical facilities.

The senior chaplain in a headquarters is the consultant and adviser of the commander on all matters pertaining to religion and morals. A civilian chaplain cannot be a staff officer; he cannot for that reason function *ex officio* as the commanding officer's consultant and adviser. If the commander of his own volition should desire the counsel of a civilian chaplain on a religious matter, he would be obligated in fairness to seek the advice of a representative of each religious body which maintains a civilian chaplain locally.

A military chaplain's status as a staff officer enables him to relate to the commander and the rest of the staff on an established basis which goes beyond mere personal influence. In general, a civilian chaplain simply could not accomplish as much for military personnel who might come to him for help as can a military chaplain.

Finally, some kind of "religious affairs" office would seem to become necessary in hospitals and detention facilities to assist hospitalized and detained personnel to secure the ministrations of civilian clergymen. Here the armed forces might face a difficult dilemma. If the military chaplaincy had been abandoned because the Supreme Court had declared it unconstitutional, a "religious affairs" office would seem incompatible with a rigorously interpreted "no-establishment-of-religion" doctrine. If an all-civilian chaplaincy came about through the refusal of the religious bodies of the nation to provide military chaplains because the chaplains were under military control, the military establishment would still face the necessity of creating a controlling agency of this kind.

What effect would an all-civilian chaplaincy have on the commander's responsibility for the religious program of his command?

The responsibility of a commander for the religious, moral, and spiritual welfare of the personnel of his command is a function of command itself. For his exercise of this function the commander is responsible to higher authority. This is so regardless of his own faith or lack of it. If the responsibility for the religious welfare of the personnel of his command were not a func-

tion of command, the commander could not be held answerable for it. In that case some commanders would unquestionably continue to have a personal concern for it, but it is unlikely that this concern would find general expression, even in the case of commanders who are personally well-disposed toward religion. This is so because, under the situations this study envisions, the commander's obligation to make legally supportable determinations of the limits of his authority to issue binding orders about religious practice within the command would soon become an intolerable burden. Commanders would in general take no positive action at all in this area. The result would be a net, even though tacit, discouragement of religious activities.

A commander who is concerned about the religious welfare of his personnel would be handicapped with an all-civilian chaplaincy. Such a commander would not have the time to consult a representative of each religious body on the religious aspects of problems affecting the personnel of his command, particularly if they operated away from the installation. He would have to make an officer of the personnel section his religious affairs officer to insure the necessary coordination, thereby making the latter a kind of lay military chaplain. With no supervisory chaplains to coordinate the activities of the various religious bodies, religious ministrations to hospitalized patients would have to be limited to cases where the patient explicitly requested the services of a specific civilian chaplain. The alternative would be to expose the patients to missionary pressure by ordained and unordained, qualified and unqualified representatives of religion.

A commander who is prejudiced against, or barely tolerant of, religion would probably prefer a civilian chaplaincy, because it would relieve him of responsibility for the uncongenial task of positively promoting the religious program of the command. If the religious welfare of his command were no longer one of the commander's official responsibilities, a civilian chaplain could not exercise the pressure of military regulations on the commander. Again, a civilian chaplain would not have access to the technical channels which link chaplains in subordinate commands to their supervisory chaplains in higher echelons. A civilian chaplain would not have the access to the inspector general which a military chaplain has. Higher military authority would not be as likely to back the civilian chaplain up, and the inspector general would not include religious matters in com-

mand inspections.

Is it really important that the senior chaplain in a military headquarters be a member of the commander's staff?

Many areas of service are currently open to military chaplains because they are staff officers. Some of their functions and opportunities under the present chaplaincy arrangement would either be closed to civilian chaplains or would be restricted in varying degrees.

A totally civilian chaplaincy would not be able to bring to bear the constructive counsel a military chaplain can give under present circumstances. The military chaplain has this privilege on a double basis. His association with the military establishment and with the unit to which he is assigned gives him a kind of automatic entree that comes from simply being there and from being a part of the team. Beyond this, the status of the senior chaplain of any headquarters as a staff officer gives him continuing access to his commander and to his fellow staff officers. Finally, no matter what the place of a chaplain may be on the organization chart, military tradition gives every chaplain direct access to the commander on any issue of such moment that the latter must know about it.

As a staff officer the chaplain has access to a great deal of otherwise classified information on a need-to-know basis. He learns, for instance, about planned troop movements and about plans for the expansion or contraction of the installation. He has access to military police reports, venereal disease reports, and personnel records. These stand him in good stead in his various religious activities. The civilian chaplain would not have the same free access to this information, and his effectiveness would suffer correspondingly.

There would be no way, for example, for a civilian chaplain to coordinate his religious program with the training program of the military installation or unit to which his congregation belongs. It could very well happen that an event or program in which the civilian chaplain had invested a great deal of time and effort might fail because of a conflict with a military activity about which he had no information but in which the members of his congregation must participate.

The aid of staff officers is essential to the carrying out of any military program. Staff officers recognize the mutual obligation

they have to one another. Accordingly, they will assist and even extend themselves to help fellow staff officers. A civilian chaplain may succeed in finding staff officers whose own interest in religion is such that they will personally represent the civilian chaplain to the military staff. Without such personal interest, the civilian chaplain is likely to find that staff officers tend to move away from becoming involved with nonmilitary personnel who solicit their time and influence.

The civilian chaplain could be of little direct help to military personnel when they desire assistance in such matters as arranging for compassionate reassignments and leaves of absence. If a civilian chaplain would have dependable information about a situation which seemed to require such a personnel action, he could communicate it to the Red Cross field director so that the latter could include it in the factual data he presents to the commander. But the civilian chaplain could not personally recommend any action to the commander. Again, the civilian chaplain could not recommend to the local branch of the respective service aid society that it extend financial assistance to a client. In another not uncommon situation, the civilian chaplain could only urge a client to turn himself in to the hospital or to seek the assistance of the legal aid officer even in situations where a military chaplain would deem it appropriate to direct a referral.

What effect would the total civilianization of the military chaplaincy have on the Character Guidance Program of the Army and the parallel programs of the other services?

The United States Army Character Guidance Program and similar programs are currently a command responsibility. Without military chaplains, character guidance instruction would become wholly the province of lay military personnel. The influence of the respective Chief of Chaplains on the formulation of the program would cease, and at the unit level the specific professional insights which military chaplains have been able to bring to their role in the program would disappear.

Most commanders would frankly deem the exclusive use of civilian clergymen in the Character Guidance Program a perilous procedure.

What would the implications of an all-civilian chaplaincy be for religious coverage of military personnel?

It must be conceded that in the present chaplaincy, the stress in religious practice tends to fall more on the individual than on society. Chaplains do not in every situation have an opportunity to create congregations which are fully authentic communities to service. But it is significant that chaplains have often come closest to achieving this praiseworthy ideal precisely in those areas where a totally civilian chaplaincy can least easily be envisioned, that is, in devastated areas overseas where military personnel with the encouragement of the chaplain have organized a variety of service projects for the improvement and reconstruction of civilian communities which have experienced the destructiveness of warfare. The direction of such community action does not fall within the chaplain's personal purview, but he is a vitally important stimulus to it.

It is also true that the military chaplains conceive of their function primarily in pastoral terms or, if they belong to religious bodies with a strong sacramental stress, in pastoral and priestly terms.

What has been called the prophetic role may perhaps receive less emphasis. At the same time, it is precisely because the military chaplain becomes personally so identified with his unit that he can effectively and concretely emphasize the moral limitations upon the use of force that the official doctrine of our national military establishment explicitly asserts. As a staff officer, as a preacher, and as a counselor he can stress the obligation to act morally not only over against civilians — neutral and friendly — but even over against the enemy in and out of uniform. He can thus be a demonstrably effective counterforce to the thrust toward brutalization, cynicism, and contempt for human life that combat tends to entail.

The very presence of military chaplains in the armed forces is a strong statement in itself. It is a strong reminder the military establishment addresses to itself and to others that there is something "transcendental about human life." It is the military establishment's recognition "that the ultimate issues of existence are not determined by military orders." A ministry by civilian clergymen would not begin to say this with equal force. In part this would be true simply because a civilian clergyman would not be in a position "to serve where the needs

are greatest — on the battlefield, in medical aid stations, in bunkers under fire, [and] in evacuation vehicles." (See Martin H. Scharlemann, "Why Chaplains?" *The Military Chaplain,* vol. 42, no. 5 [September-October 1969], pages 5 and 8.)

Would the location of the civilian chaplain's base of activities away from the installation have any effect?

For many reasons the military establishment is, and probably will continue to be, an "in group" operation, with a large part of the activities of the military population and their dependents taking place on the installation. The installation is where they work. The installation is where they shop — the commissary, the exchange, the snack-bars, the clothing store, the credit union, the branch bank, the filling station, the beauty shops, the barber shop, the dry cleaner, the repair services. The installation is where most of them are housed, and where many of those who are not would prefer to be housed. The installation is frequently where their children go to school; even if the elementary and high schools are not on the installation, it is usually in installation buses that their children go to school and it is on the installation that their children are likely to belong to scout troops, to take their music lessons, and to find their intimate friends. The installation is where they spend their leisure hours; the gymnasium, the athletic fields, the golf course, the tennis courts, the swimming pools, the hobby shops, the libraries, the motion picture theaters, the drama groups, the adult education program facilities, and the special interest groups from glider enthusiasts to radio amateurs are all on the installation. The installation is where they are treated when they are ill or injured. The installation is where they seek legal advice. Whether this is good or bad, or whether this is a necessary or an unhappy development, is debatable. The fact is not. A totally civilian chaplaincy operating wholly or primarily outside of the military installations would inevitably become building-centered rather than person-centered.

The participants in the civilian chaplain's religious program would have to leave the installation to come to him. Civilian chaplains would not have an automatic right to move about freely on a military base to establish contact with military personnel where they are and where they work. Visitation of barracks would be severely restricted. Visitation of married

personnel in their quarters at their invitation would be generally possible, except where security restrictions might be in force.

Religious bodies would have to plan to provide buses or other transportation to bring military personnel into the civilian community for participation in the civilian chaplain's worship, educational, fellowship, and other activities. The alternative would be to require those for whose benefit these activities are conducted to provide their own transportation. For the large number of single military personnel who have no cars of their own, this would involve the expenditure either of considerable periods of time waiting for public transportation or of considerable sums of money for taxis. In some cases even bus fares to the civilian community are considerable. Thus the alternative to bussing is ultimately to accept radically reduced participation in religious activities.

One factor which may become increasingly important is the relative attractiveness of the facilities on a military installation as compared with those in nearby civilian communities, especially when such communities are fairly small. (While this is particularly true of the continental United States, there are also some gigantic complexes overseas which deter many Americans from very extensive contact with the alien civilian environment outside.) The military construction program gradually improves basic facilities at military installations. Non-appropriated funds judiciously expended over a period of years on capital improvements supplement appropriated funds to increase the scope and excellence of many recreational facilities. As a result, excursions into the often much less attractive civilian communities nearby become rarer for military personnel and their dependents. Many of them leave the installation only when they must — or when they are bent on the kinds of diversion to which the bars and the restaurants of the nearly inevitable "strip" outside the installation cater. Where this is the case, a civilian religious ministry outside the installation may be hard put to attract potential clients.

How about the ministry to the young service person?

In the civilian community the 17-to-23-year group has for years been the least enthusiastic about participating in religious activities. With the existing chaplaincy, this age group does participate in religious activities and sees a clergyman (in the

person of the military chaplain) in significantly larger numbers than do their counterparts in civilian life. In part the reason for this is that the military chaplaincy was compelled long ago to learn what big segments of the civilian religious community are belatedly discovering, namely, that to reach young people the clergyman, in this case the chaplain, must reach out to them, must be where they are, and must serve them where the action is. He must drop in on them in their barracks and in their quarters. He must attend their social functions. He must become identified with the command by becoming known. (The measure of the chaplain's flexibility in accommodating the "new breed" is their establishment at a growing number of installations of experimental on-base programs which provide a congenial forum for an uninhibited exchange of views.) A totally civilian chaplaincy operating away from the installation would not generally fare as well as the present chaplaincy. The limited success of the efforts of creating off-base "coffeehouse" religious ministries confirms this. These efforts to induce service people to come off the installation have had only a restricted appeal. The military establishment has tended to be suspicious of almost all such efforts because of the unhappy experiences it has had with some of them. With all the difficulties which an off-installation-based civilian chaplaincy would place in the way of participation and with the initiative resting upon the young people to establish contact with the off-installation representatives of religion, the percentage of young people in the military service receiving the ministrations of religion would inevitably decline.

A shift to a totally civilian chaplaincy would adversely affect one group which most needs the spiritual support a chaplain on the spot can provide, namely, the new recruits in basic and boot training. Trainees at this stage are not ordinarily permitted out of their area for several weeks or out of the installation for an even longer period. Given an all-civilian chaplaincy operating off the installation, these young trainees would be almost totally deprived of the comfort and counsel of religion.

What effect would the complete civilianization of the chaplaincy have on religious education in the armed forces?

For one thing, there would of course be no directors of religious education paid out of military funds. Most denomina-

tions, except the Roman Catholic Church, would not have a sufficient number of participants in the religious education program of a given denominational center to warrant engaging a full-time director of religious education. The quality of the program would thus be endangered.

The unified religious education curricula of the Jewish and Roman Catholic communities would probably survive, at least after a fashion. The Unified Religious Education Curriculum created under the aegis of the Protestant Church-owned Publishers Association would, it is to be feared, probably be a casualty of any total civilianization of the present chaplaincy.

Could a militant pacifist serve as a civilian chaplain?

Some critics of the military chaplaincy have repeatedly insisted that a clergyman must in conscience reject all participation in war — or in a particular war — as a matter of moral principle. Ultimately, he must advise military personnel to seek release from their enlistments and commissions as conscientious objectors, or to desert, or to defy military authority as such. If a clergyman who publicly held this view were to be engaged as a civilian chaplain and word of his publicly proclaimed position were to reach a military commander, it is unlikely that such a civilian chaplain would receive much cooperation. Indeed, it is not inconceivable that he would be denied access to the installation.

A militant pacifist would not be likely to fare better at the level of the individual service person. Most service persons would neither appreciate nor willingly receive the ministrations of a clergyman who has only condemnation for the values of their occupation for the time being. A militant pacifist would be ineffective as a civilian chaplain because his services would be unwelcome. His very mission would be to offend his clients.

What would the evangelistic possibilities be with a totally civilian chaplaincy?

A totally civilian chaplaincy could not give its members the access to the unchurched, the dechurched, the irreligious, the skeptical, the agnostic, and the atheists in the military service which military chaplains now possess. Although evangelism is not, in the mind of the military establishment, a reason for having military chaplains, it is for most religious bodies at least

an ancillary justification of their action in making chaplains available. Except where a chaplain uses inappropriate pressure or inducements to secure the conversion of military personnel to his denomination, most Americans would regard this outreach of religion as a positive good, and many religious bodies find that on the average their chaplains elicit a proportionately greater number of commitments to the faith than do their civilian counterparts. It is to be feared that this missionary outreach would be severely limited if the churches had only a totally civilian chaplaincy operating outside military installations and appealing almost exclusively to the already committed members of one denominational tradition.

What psychological effects could a total civilianization of the present chaplaincy be expected to have?

Planners for a shift to an all-civilian chaplaincy would have to reckon with the admittedly more or less unpredictable psychological effects of such a step on military personnel.

It is imaginable, for instance, that many military persons would see the withdrawal of institutional religion to off-installation sites difficult of access as a symbol of religion's abandoning the military establishment.

As this study has repeatedly suggested, it would be difficult for a civilian chaplain to achieve the same degree of rapport with military personnel as a military chaplain. There is an undeniable feeling on the part of military personnel that someone in their uniform is closer to them, serving under the same commander and under the provisions of the same regulations, and therefore more likely to better appreciate their problems.

To turn to another issue, a great many thoughtful and religiously committed people in the military community do not attach to the separation of church and state and to the immorality of participation in war (or in a war) the crucial importance which critics of the military chaplaincy do.

These religiously committed military people may have misgivings of various kinds, felt with varying degrees of intensity, about specific aspects of church-state relationships that impinge upon their awareness. They may have similar misgivings about war in general or about American participation in a specific military action. They may be outraged by some act committed by American military personnel contrary to the rules and discipline

of war when it comes to their attention. But many, if not most, of them regard the solutions that the critics of the military chaplaincy propose as naive, uninformed, unrealistic, and simplistic.

In turn, they see their own role in the military establishment as involving no greater compulsion or temptation to compromise their own religious convictions than the pursuit of any other occupation or profession would involve. On the contrary, they see their military service as providing an opportunity for committed and dedicated service to the national and international community.

If organized religion through its professional, ordained representatives were to solve its problem by civilianizing the chaplaincy on the ground that participation in the military defense of the nation is immoral, many of these people — along with many people outside the military establishment — would be put in bad faith and would be greatly tempted to forsake institutional religion altogether.

To take up still another possible difficulty, the armed forces have never deliberately encouraged an undenominational "chapel religion" without denominational affiliation. Indeed, both the nation's religious bodies and the Chiefs of Chaplains have actively discouraged this kind of religion. Nevertheless, a feeling of intense loyalty to the installation chapel program exists in the armed services, especially among professional military people and their dependents. Their links with the civilian community sometimes tend to be very tenuous. The existence of similar military chapels, with generally equivalent programs of activities, at every military installation, facilitates the absorption of such people into the chapel program at each new installation. Chaplains have long recruited some of their most effective teachers and leaders from this group. It is doubtful that many of these persons would display the same eagerness to participate in a denominational religious program conducted away from the installation.

It can also be argued that some service people see the ready availability of chaplains, religious services, and religious education facilities for themselves and for their children as fringe benefits of military service, more or less on a par with other fringe benefits like medical and dental service. If the services now rendered by military chaplains were taken away, they could in justice expect — and they might legitimately demand — added

compensation to enable them to secure these services on their own.

Some additional questions remain in this area.

Could a totally civilian chaplaincy provide as effective a service of personal concern to the members of a military unit taken away from their homes and forced into a radically different way of life?

Would a totally civilian chaplaincy be able to approach the mission-oriented character of military units with the same degree of understanding that a military chaplain functioning within the military establishment can bring to his work?

Would members of a totally civilian chaplaincy who would have to be sought outside the installation be as credible to the military man or woman as a chaplain who accompanies the unit in training, in combat, and in other phases of his mission?

We do not think so.

What standards would obtain in the case of an all-civilian chaplaincy?

No standards for the civilian surrogates of the present military chaplains could be maintained beyond those which the religious bodies concerned might establish.

Those religious bodies which commonly adhere to a high standard of qualifications for their clergy and which have the necessary centralized authority to enforce them could be expected generally to maintain these standards for civilian chaplains.

Religious bodies with a less centralized authority would find the same difficulty in maintaining the highest standards for civilian chaplains that they have in maintaining them in their civilian ministry.

Religious bodies with low or no formal standards of clerical qualification would be free to send in anyone whom they might be able to recruit.

The activity of cults and sects in the communities adjacent to military installations would probably increase.

How would the wide spectrum of religious beliefs be accommodated?

To cover the American religious spectrum adequately would be difficult. The most inclusive combination of religious bodies on the horizon at the moment is the nine-denomination Consultation on

Church Union (COCU), which hopefully plans to become the Church of Christ Uniting as soon as any two of the nine bodies decide to implement the plan of union. It includes most Methodists, most Presbyterians, the Disciples, the United Church of Christ, and the Episcopal Church. Even on the less than wholly certain assumption that it is fully successful, the Church of Christ Uniting would be able to provide ministrations to only 20 percent of the religiously committed people of the nation. As currently structured, the Consultation on Church Union does not include the Roman Catholic Church, the far-from-unified Baptist family of churches, the Lutheran community, the historic churches of the East, the Holiness bodies, the Pentecostal bodies, the Latter Day Saints, the Seventh-day Adventists, and the conservative groups lumped together under the designation Evangelical.

Many of the bodies in this heterogeneous roster would feel at least an initial obligation to try to mount a civilian chaplaincy. How long, how extensively, and how effectively they could continue to do so would remain to be seen.

Certainly an official ukase could never limit to the ten largest religious bodies or denominational families the privilege of carrying on a civilian ministry among military personnel who would wish to take part in it.

How would religious bodies work together in an all-civilian chaplaincy?

An all-civilian chaplaincy would offer the religious bodies of the nation basically two options in the area of cooperation:

(1) Voluntary cooperation by a number of denominations. How extensive such cooperation would be is not foreseeable.

(2) Wholly independent action by each denomination. This would be in the tradition of a considerable number of religious bodies though in varying degrees. It could, therefore, be expected that a considerable number of them might, for religious or other reasons, be unwilling to cooperate with one another and might attempt to function altogether independently of one another, without coordination or cooperation.

A civilian chaplaincy would involve upward of forty denominations. Each would have to determine at which of more than 1,000 military locations it desired to be represented, how many of its civilian chaplains would be needed where, how it would get

them there and how it would provide the necessary buildings and equipment on what property, how it would oversee and coordinate their work in highly diverse types of operations, how it would cope with the problem of military security, how it would find out what shifts in operation the military services planned and when, and who would be in charge in areas of cooperative or coordinated action.

At the same time, one consequence of a total civilianization of the chaplaincy would be the loss of the comprehensive kind of interdenominational cooperation which the present chaplaincy has achieved. After all, clerical representatives of 90 percent of the religiously committed people of the nation have had to learn to work together in the military chaplaincy with a high degree of effectiveness and without the compromise of either individual or denominational convictions. In the process they have come to symbolize in dramatic fashion the ideal that religion should have an important role in the lives of military personnel and of their dependents. More than that, they have frequently managed to give the ideal a heart-warming measure of realization.

It is quite probable that some Christian denominations could and would combine forces to provide a civilian chaplaincy which would be ecumenical in at least a limited degree. The ability of the denominations associated in the Consultation on Church Union (COCU) to provide a common program of service to military personnel and their dependents might be an instructive test of their common ecumenical purpose.

The situation of the nonliturgical Christian denominations would probably be little different from what it is now. Currently, the Southern Baptist Convention and the American Baptist Convention are the major bodies in this category, outside of the nonliturgical bodies in COCU, which are now furnishing chaplains. It is conceivable that an interconvention Baptist civilian chaplaincy could be created. If this should prove impossible, the American Baptist Convention might be able to associate itself with the COCU group.

If COCU were unable to mount a civilian chaplaincy acceptable to all its member bodies, an inter-Methodist civilian chaplaincy might prove possible.

Past association in campus and youth work might enable the Disciples and the United Church of Christ to cooperate effectively in a civilian chaplaincy. The bodies in the National Association

of Evangelicals might provide a core of a somewhat broader inter-Evangelical civilian chaplaincy.

To the extent that different Christian denominations operating in the vicinity of an installation are unable to coordinate their efforts in an interdenominational ministry, each denomination would have to maintain its own representative at every installation. This could become exceedingly costly.

It could be expected that the uneven ability of the different religious bodies to provide financial support for a totally civilian chaplaincy would make for odious comparisons of the quality of the respective programs both by participating chaplains and by the lay military recipients of their services.

The efforts at proselytization on the part of over-eager representatives of individual religious bodies would probably become more aggressive.

Would an all-civilian chaplaincy broaden the denominational base of religious ministrations to military personnel?

A great many small religious bodies would not be able to provide coverage for their military membership even with a civilian chaplaincy program.

Under the present chaplaincy arrangement, as many as 400 small religious bodies have in fact no chaplains representing them in any of the armed services. This is so in some cases because of the very small size of the body. In other cases the standards for ordination in these bodies are below the levels which the armed forces have set for chaplains. Some of these religious bodies are reluctant to join forces with others in order to secure at least an occasional opportunity for chaplain representation. In some of these bodies the clergy must provide their own support and they are thus not eligible to apply for a chaplain commission. Still others are opposed to the use of force in resolving differences, including international differences. It is doubtful that many of these bodies would have either the personnel or the financial resources to mount a civilian chaplaincy program.

Can the religious bodies of the United States recruit enough clergymen for an all-civilian chaplaincy?

Even if the armed forces are greatly reduced in size in the future, there is room for doubt that the nation's religious bodies could recruit enough chaplains for an all-civilian chaplaincy.

It has been the experience of the military establishment and of the religious bodies which provide chaplains that, when the Government has requested additional chaplains, the churches the Government approached have responded with a degree of alacrity which reflected each body's ability to procure clergymen for the military chaplaincy. Since the Government commissions chaplains on the basis of its own planning, the chaplains are more likely to become available when and as needed. The fear has been voiced that without the stimulus of Governmental requests and guaranteed financial support, the door would be open to a certain dilatoriness on the part of the churches. Certainly, they would generally tend to become aware of the need for additional or fewer civilian chaplains only after the need or the lack of need had actually become apparent. The inescapable necessity for lead-time to fill vacancies by recruitment or by transfer would mean that the availability of civilian chaplains would be less directly tied to the need for their services.

According to the *Yearbook of American Churches for 1970*, the ratio of "clergymen having charges" (about 210,000) to the total population (about 205,000,000) is about 1:980. This ratio furnishes a measure of "civilian quality" religious coverage. To furnish the present military establishment (about 2,900,000) with this kind of coverage would theoretically require about 2,960 civilian chaplains for the personnel of the armed forces alone, plus another 250 chaplains to account for dependents of armed forces personnel quartered on military installations, or a total of 3,210. This estimate is subject to some qualifications. If it should turn out to be possible to provide religious ministrations only to military personnel within the United States, the minimum number of civilian chaplains required to provide "civilian quality" religious service to these military personnel and their installation-quartered dependents would be proportionately fewer.

Denominations which impose special requirements on their members would probably have to recruit and support a proportionately larger number of chaplains in order to provide adequate coverage.

Some indication of the reluctance of religious bodies to encourage their civilian clergy to volunteer for chaplaincy service without strong external pressure may appear in the long-standing inability of the Army Reserve components and of the Civic Air Patrol (CAP) to fill more than about half of their chaplain va-

cancies.

Another factor cannot be reduced to exact statistics, yet is clearly present. This is the decline in clerical manpower in many religious bodies. Some are already feeling the crunch in smaller classes of ordinands and in increasing numbers of clergymen renouncing their office. As a result, ongoing programs are having to be curtailed. Some projected programs, including many conceded to be essential to the life and mission of the churches in question, are having to be shelved. Without the pressure of Government quotas and full funding for military chaplains, it is probable that religious bodies faced with dwindling personnel resources might give the provision of religious ministrations to military personnel by full-time clergymen a very greatly lowered priority than they have given the recruitment of military chaplains.

This would be most regrettable, of course. The religiously committed men and women of our armed forces are entitled to religious services of the same quality as those they would receive as civilians. To provide them with anything less would be to discriminate against them and in effect to relegate them to the status of second-class citizens religiously.

What else could be done?

To complement a totally civilianized ministry to military personnel operating from the vicinity of military installations in this country, the denominations might have to explore more extensively than most of them have to date a ministry by mail. Such a ministry is clearly less satisfactory than a military person's face-to-face contact with a flesh-and-blood clergyman. But it might be the only recourse open to some religious bodies in many situations — overseas, in combat, on extended maneuvers, in domestic areas where it is not feasible for a given religious denomination to establish a civilian chaplaincy of its own, etc. The experience of a number of Lutheran bodies, notably of The Lutheran Church — Missouri Synod over several decades, illustrates both the possibilities and the severe limitations of a program of this kind.

SECTION X:

PLANNING AND BUDGET CONSIDERATIONS

A) PLANNING

Are the nation's religious bodies ready to mount an all-civilian chaplaincy?

There is little concrete evidence that the nation's religious bodies have been giving much serious attention to planning for a possible total civilianization of the chaplaincy.

The executive secretary of the department of youth in a denomination of 365,000 members wrote in February, 1970: "I do not see anything to indicate a readiness on our part to support a full-time civilian ministry to work with the military personnel."

The executive secretary of the department of chaplain services of a religious body with 1,500,000 members had written a month earlier:

> It is impossible to believe that the churches would support an adequate number of clergymen, build enough facilities to provide a religious ministry to military personnel, govern the status of force of civilian clergymen accompanying military personnel overseas, or provide a ministry of ecumenical nature. . . . We cannot conceive how [the many "competing" concepts among the religious bodies] could be organized, channeled, and produce the necessary effect for a total ministry to service personnel. It is easy to envision how they could be served at local state-side installations on a voluntary or structured basis, [but] the other problems of ministry in the field, ministry overseas, ministry in combat, [and so on,] cannot be formalized.

But such disclaimers will not dispose of the problem if either of the situations envisioned by this study were to come to pass.

The drafters of this study believe that the already cited position paper which the United Presbyterian Church in the United

States of America adopted in 1965 expresses the general determination of the religious bodies of the country:

> The church could well be charged with callous neglect if it did not go with the men and women who have chosen or have been drafted into the military establishment, if it did not identify with them and share their life, if it did not challenge and nurture them with its witness. . . . The church must somehow fulfill its ministry to these persons regardless of the relative righteousness or unrighteousness of the state's purposes. (*The Position of the United Presbyterian Church in the United States of America on the Practice of Having Ministers of Our Church Serve as Military Chaplains Paid by the State, Adopted by the 177th General Assembly of the United Presbyterian Church in the United States of America, May 24, 1965, Columbus, Ohio,* p. 6).

This statement contemplated the present chaplaincy as the agency which the nation's religious bodies would employ to discharge their responsibilities. It would be no less in order if the denominations faced a situation where the present chaplaincy had been abandoned as a result of a Supreme Court verdict or of the deliberate decision of a majority of religious bodies.

Their objectives in such a case would be:

(1) To organize a totally civilian chaplaincy service which would provide military personnel and their dependents with the best possible total religious ministry.

(2) To eliminate all military command influence on the freedom of this civilian chaplaincy.

(3) To maintain rigorously the principle of the separation of church and state, that is to depend upon the respective religious bodies for the selection, training, assignment, and administration of personnel and for all items of expense, such as salaries, wages, supplies, equipment, furniture, transportation, telephone and telegraph expense, printing and reproduction costs, meeting places, religion education facilities, offices, and outlays for publicity.

Each religious body would determine for itself whether or not it desired to associate itself with others in this program, or whether it desired that the agency responsible for its civilian chaplaincy program belong to an association of such agencies for the purposes of coordination, mutual counsel, and the bringing about of possible economies through certain joint actions.

Civilian religious leaders of many denominations share their concerns as they bring clergymen to active duty as chaplains.

B) BUDGET

Estimated Costs of an All-Civilian Chaplaincy

The following discussion assumes a full withdrawal from the present chaplaincy by the churches and synagogues of America. Such withdrawal must imply the transfer of financial responsibility from the Government to the religious community. The estimates of cost are necessarily educated guesses, resting largely upon current expenditures by the churches. They may be excessively individualistic. Interdenominational sharing of personnel, facilities, and program — an obvious necessity — may reduce some costs. The cooperative chaplaincy structure required remains to be negotiated, however, and this by itself will be no small undertaking.

Should the churches seek to withdraw only partially from the present arrangement, the imponderables mount. We make no attempt to evaluate such a possibility. All depends upon the meaning of "partially." A new framework for sharing by Government and Church would have to be negotiated.

SUMMARY
ESTIMATED COST OF AN ALL-CIVILIAN CHAPLAINCY
(Annually, per Chaplain)

Item. No.	Description	Estimated Cost
1	Salary	$ 9,000.00
2	Housing Allowance	2,000.00
3	Automobile Expense	1,500.00
4	Pension Coverage	1,500.00
5	Social Security	585.00
6	Hospitalization	500.00
7	Cost of Living Supplement	1,000.00
8	Continuing Education, Conferences, Books	500.00
9	Moving Expense	750.00
10	Special Local Taxes	No Estimate
11	Facilities, Equipment, Maintenance	10,000.00
12	Operating Expense	2,500.00
13	Religious Education Supplies	1,000.00
14	Transportation Cost	1,000.00
15	Secretarial Expense	6,500.00
16	Director of Religious Education (¼)	4,000.00
17	Music	3,000.00
18	Supervisory Costs	1,500.00
19	Training Facilities	1,000.00
	Total, per chaplain, per year	$47,835.00

Unknown, Not Included

20	Costs Associated with a Chaplaincy Overseas	No Estimate
21	Reimbursement of Government for Other Logistical Costs	No Estimate
22	Contingencies (estimate at 5-10 percent of total)	No Estimate

The numbered items in the above summary are discussed below.

1. Salary, $9,000.

In a fully civilian chaplaincy salary costs would be substantial, but difficult to estimate because clerical income and benefits vary so widely from denomination to denomination. Meaningful average figures are difficult to obtain.

The pay of a civilian chaplain would have to be comparable to the general pay scale of his denomination. In the twenty religious bodies for which the median cash salary of ministers (an average of 76.4 percent of the clergyman's total earnings) in 1968 is available, the highest median cash salary was 192 percent (i.e., almost twice) the lowest. The median "total earnings" of clergymen in these twenty denominations in 1968 was estimated to be $8,037.* ("Total earnings" includes cash salary, the value of housing or an allowance in lieu thereof, utilities, and fees and honoraria retained as income; it does not include an automobile allowance or other fringe benefits.)

Data on 1971 clergy pay scales are difficult to assemble. Rabbinical salaries are reportedly up by about a fifth on the average since 1968. During the past three years average consumer prices have increased by more than 15 percent, yet straitened finances have, in many instances, caused local or national church bodies to withhold cost-of-living increases for clergymen. To attract and hold able clergymen a starting salary of at least $9,000 to $10,000 will be needed. (At present, a new chaplain comes on duty as a Captain in the Army and Air Force and as a full Lieutenant in the Navy (0-3) at a starting total salary of in excess of $11,000.) It should be remembered that clergymen who meet the standards of eligibility for the present chaplaincy usually are receiving salaries above the denominational average.

2. Housing Allowance, $2,000.

Provision would have to be made either for supplying quarters for the civilian chaplain or for a rental allowance to enable him to find housing for himself and his family. The amount provided will not normally be enough to cover utilities.

3. Automobile Expense, $1,500.

An automobile would be a necessity. The $1,500 provided is based on 15,000 miles per year, plus insurance, maintenance, and

---

* *Yearbook of American Churches, 1971, p. 205.*

registration. It does not include possible excise taxes or depreciation.

4. Pension Coverage, $1,500.

Whether on a participating or a non-participating basis, provision must be made for the clergyman's pension. The various denominational pension funds would have to carry more full pensions since many chaplains now eligible for a Government pension would be so no longer. The pension boards do not permit a man to receive a Government pension *and* a church pension for the same period of service. Any ecumenical funding of pensions for chaplains would be a remarkable innovation. It must be assumed that each denomination would remain responsible for pension coverage of its representatives.

5. Social Security, $585.

Since clergymen must now participate in the Social Security program, unless they are conscientiously opposed thereto, this must also be included. In 1971-72 self-employed persons contribute 7.5 percent of a maximum of $7,800, or $585.

6. Hospitalization, $500.

Military chaplains now have the most inclusive medical and hospitalization benefits for themselves and their dependents. Civilian chaplains will expect full and possibly amplified coverage. The amount included is conservative for family coverage.

7. Cost of Living Supplement, $1,000.

It should be noted that rents and auto insurance rates in areas adjacent to military installations are frequently above normal, and that other elements which make up the cost-of-living may also be higher. Provision should be made, therefore, for cost-of-living increments in salary to meet inflated costs near installations and/or a rising national cost-of-living spiral. The amount could be held in reserve as a contingency item.

8. Continuing Education, Conferences, Books, $500.

The chaplain should participate in special chaplain conferences, seminars, and continuing professional education. The extent to which he will have to participate also in the regular conventions, workshops, retreats, and other gatherings of his de-

nomination remains to be determined. Presumably civilianization is intended to strengthen, not weaken, his denominational ties. The amount provided ought to help him do most, if not all, of these things.

9. Moving Expense, $750.

No less than military chaplains, their civilian replacements, with their dependents and household goods, will have to be transported from assignment to assignment. They will also have to be returned to a home community when they terminate their chaplaincy (though a new employer will normally move its incoming clergyman to the job). The frequency of the chaplain's moving will be determined by his denomination's chaplaincy administrators (*not*, as now, by the Government!) Three- to four-year tours in one place are normal in the present chaplaincy (except in hardship locations). Military contingencies, or a sudden closing or severe contraction of an installation might necessitate an unplanned move. The amount provided will be high or low, depending upon circumstances.

10. Special Local Taxes. No Estimate.

Some civilian communities impose local earnings taxes. A civilian chaplain who would live in a given community because his religious body would have placed him there ought not be required to pay such special local taxes out of his own pocket.

11. Facilities, Equipment, Maintenance, $10,000.

It is here that the phrase "withdrawal by the churches" has portentous and costly implications. The crucial question for a civilian chaplaincy will be the status of the existing religious facilities on military installations. That these would continue to be available without cost cannot be expected. They might not be available at all.

For the rental of the existing chapels, officers, religious education, and social equipment, the $10,000 provided here is little enough. For the replacement of them on some location outside the installation it is a pittance.

It is this context, particularly, which will force some form of collaboration upon churches venturing into an all-civilian chaplaincy. Some have argued that costs could be substantially reduced by basing a civilian chaplain in an existing religious build-

ing adjacent to a military base. This is well and good, but it will require the forging of sharing agreements where they have not existed before. Not every major denomination has buildings near existing installations. This is particularly true in the South, especially for the Roman Catholic, Lutheran, Jewish, Episcopal, and United Church of Christ constituencies. And even when facilities are present, they may not be suitably located in terms of the traffic pattern of off-duty personnel. Accessibility is of such importance that we include a special item for insuring it in this hypothetical budget (#14). Very often, the local assembly would have to forego the use of its own facilities to accommodate the needs of the military congregation. Where the local congregation is a mission supported by denominational funds, the problem might not be acute. In less centralized denominations, however, a local assembly which gives up the use of structures and facilities it erected for the purposes of its own mission might well feel that in justice it ought to be compensated for what it provides. Such compensation would at least reflect, even if it would not wholly equal, local rentals for comparable facilities. The sharing of these facilities, not only by a religiously plural military constituency, but by their present occupants infinitely complicates the undertaking. Facilities are not always adequate in terms of size, design, and availability.

Parenthetically, it is well to state here that the recent policy of the Department of Defense has been to refuse individual denominational units permission to construct their own facilities on military installations and to terminate such authorizations as rapidly as possible where they now exist.

12. Operating Expense, $2,500.

This includes such things as office supplies, service bulletins, tracts and pamphlets, hymnals, candles, flowers, elements for sacramental services, duplication and printing, the care of vestments and robes, telephone, postage, etc.

13. Religious Education Supplies, $1,000.

This item would vary with each denomination, the situation, and the level of activity. It assumes that the teachers receive no stipends, that the students pay for individual instruction materials above the leaflet level, and that the program uses audio-visual aids to the extent which good religious educational prac-

tice prescribes. Again, sharing on the part of several participating Communions might effect savings.

14. Transportation Cost, $1,000.

Transportation from a military installation to an adjacent civilian community is not always dependable, especially on Sundays and holidays. It may be nonexistent. If it is necessary to spend long periods of time waiting for public transportation or to come by taxi, a reduced participation is inevitable. It will be necessary in most instances for the chaplain to have at his disposal a bus and driver to fully enable military personnel, particularly those who are single, to participate in the chapel program. Estimation of this cost is difficult, but its inclusion could prove to be the margin between failure and success. It is possible, too, that volunteer car pools could be created.

15. Secretarial Expense, $6,500.

The civilian chaplain would have no enlisted chaplain's assistant. A competent stenographer-secretary's salary, plus fringe benefits and allowance for temporary substitutes should be included in the "Budget." Dependence upon volunteers is usually unsatisfactory in this context.

16. Director of Religious Education (1/4), $4,000.

If the religious education program of a civilian chaplaincy center were sufficiently large to warrant engaging a full-time qualified and certified D.R.E. (and in a number of large installations this would be the case), the sponsoring denomination(s) would have to include appropriate budget items for salary and fringe benefits according to the accepted scales within the denomination(s) concerned.

Except possibly for the Roman Catholic Church, it is not anticipated that a single denomination's religious education program would often be so extensive as to necessitate full-time professional leadership. Nevertheless, it should be remembered that there are many full-time "D.R.E.'s" serving the military.

The amount provided here assumes sharing with a local congregation on a 1:3 basis; it might happen, however, that the ratio might be inverted with the lion's share of the cost falling upon the chaplaincy.

17. Music, $3,000.

The practices and requirements of different denominations vary too widely to permit much generalization. Military personnel will expect music of a quality comparable with that to which they have been accustomed in their installation chapels or in their home churches.

18. Supervisory Costs, $1,500.

Each denomination, or several cooperating ones, would have to work out a system to provide supervision for the civilian chaplains. Possibly supervisors could be recruited from among the men who are doing this work now — the present senior military chaplains. Since the denominational supervision would be total, it would require a larger staff than its present endorsing agency is likely to have. The actual figure for salaries, allowances, fringe benefits, secretarial assistance, office space and supplies, communication costs, travel, printing, etc. will vary widely. For this larger staff an allowance of $1,500 per chaplain is probably conservative.

19. Training Facilities, $1,000.

Since the present chaplains' schools would presumably no longer exist (it is hard to imagine the Government's turning them over intact to the churches!) the various Communions would have to create their own training facilities. The move to civilianize has implications for the curriculum of such schools. Some on-the-job training might be feasible, but without a common training curriculum required of all civilian chaplains, there could be no real unity in the entire chaplaincy; it would be fragmented. Moreover, in the event of a major mobilization a large-scale training operation would be essential. The $1,000 provided here does not pretend to approach the present Governmental expenditure for this item.

Unknown

20. Costs Associated with a Chaplaincy Overseas. No Estimate.

In noncombat areas of foreign countries each denomination (or several together) would have to establish a counterpart of its domestic chaplaincy. Those Communions already having missionary personnel in such areas might be better able to estimate.

21. Reimbursement of Government for Other Logistical Costs. No Estimate.

In combat areas overseas, in connection with chaplaincies aboard naval vessels, and possibly in other contexts, an arrangement to reimburse the Government for logistical costs incurred would have to be made with the responsible military headquarters.

If the Supreme Court decided that the present chaplaincy violates the Constitution, it is difficult to perceive what arrangements could be made which would not equally contravene it.

22. Contingencies. No Estimate

An amount for contingencies has not been included in the "Budget" as drawn. An amount totaling 5 to 10 percent of the Budget total might be indicated.

Summary

It would appear, therefore, that a fully civilianized chaplaincy could cost participating churches roughly $47,000 per year per chaplain. "Fully civilianized" is, of course, the key phrase. If one takes it at face value then a financial demand of the order of magnitude presented here inexorably follows. This estimate is doubtless conservative. Even a contingency amount has been omitted from our total. As a new system developed, its costs could be reduced, though they will always be substantial. Very large sums would be required to launch it.

For example, the bodies represented in the Lutheran Council in the United States of America had 350 military chaplains on active duty in February, 1971, and serving an estimated 75,000 Lutherans in the armed forces. Using the estimate of $47,000 for each chaplain, the cost comes to $16,450,000 or an annual average cost per person served of $219. The cost to the Roman Catholic Church with 1,000 chaplains would be $47,000,000! In the case of the Episcopal Church, with 130 chaplains on active duty, the total estimated cost would be $6,110,000 or $119 per year for each of its approximately 51,000 members on active duty. Dependents are not counted in any of these calculations.

Such would be the burdens which any shift to a totally civilian chaplaincy would transfer to the religious community. The churches would quickly expect large increases in the contributions of their uniformed members.

Finally, it should be remembered that we have dealt only with the armed forces chaplaincy. A withdrawal by the churches would have possible implications for the Veterans Administration, Federal prison and Public Health Service chaplaincies, and ultimately for state and municipal chaplaincies in which the costs are borne by government. The logic of a rigorous and complete civilianization would require that the costs of these chaplaincies also be assumed by the civilian denominations.

The United States Air Force Academy Chapel is perhaps the most spectacular of the countless chapels which the Government has built.

SECTION XI:

MAKING THE PRESENT CHAPLAINCY MORE FULLY CIVILIAN

Even if no shift to a totally civilian chaplaincy were to take place, the endorsing agencies recognize the desirability of minimizing the distinctively military character of the present chaplaincy.

A number of proposals have been set forth. The military services might well study these and, if they find them feasible, might implement them, at least experimentally.

Should career chaplains who have been selected to receive Regular commissions be required to spend some time in a civilian ministry before returning to active duty as Regular chaplains?

One proposal would require Reserve component chaplains on extended active duty who are selected for Regular commissions to spend a specified period in a civilian ministry after selection and prior to their return to active duty as Regular chaplains. A three-year period has been suggested.

The feasibility of this plan would clearly vary from one religious body to another.

The military chaplains of some churches have had extensive civilian experience as clergymen before coming on extended active duty. A 1969 survey showed that Episcopal chaplains, for instance, were on the average 33.5 years old when they reported for duty as military chaplains, with over seven years of civilian service as a deacon and presbyter after being graduated from the seminary (*Serving the Armed Forces: The Ministry on the*

Episcopal Church to the Army, Navy, Veterans Administration, Civil Air Patrol, Fall 1969, p. 3). The situation of Episcopal chaplains is not at all unique.

Some denominations already require two or three years of civilian ministerial experience after graduation from the theological seminary before they will declare a candidate eligible for extended active duty.

In denominations where the prescribed program of professional training exceeds the conventional minimum of four years of college and three years of divinity school the average age of clergymen coming on active duty as chaplains is already greater than that in churches with less rigorous requirements. To require them to spend an additional three years in the civilian ministry before recall to active duty as Regular chaplains might permanently prejudice their career status for promotion and assignment vis-à-vis younger candidates.

It might therefore be desirable to shorten the required period in the civilian ministry prior to recall to active duty as Regular chaplains by as many months as the chaplain had spent in the civilian ministry after his graduation from divinity school and prior to his coming on active duty.

Another hazard in the proposal here considered is the tension it might well create between Reserve component and Regular chaplains. Nevertheless it merits attention.

Should career chaplains return periodically to a civilian ministry for a year?

Another proposal is to require all chaplains to return to the civilian ministry in an active Reserve not-on-extended-active-duty status for one year after every seven years spent on active duty.

This would generate some problems in career planning. On the other hand, it has the merit of even-handed impartiality.

Reserve component chaplains retiring after twenty years of extended active duty would thus have spent two seven-year tours, each followed by a year in the civilian ministry, and one six-year tour on active duty. Regular chaplains of the 30-year career type would spend three seven-year tours, each followed by a year in the civilian ministry, and one pre-retirement tour of up to nine years in length of active duty.

In the military services arrangements of this kind would be

unique to the chaplaincy. They would therefore require adaptation of existing policies which govern all branches. For that reason such proposals would require extensive study and probably some modification before the Department of Defense and the individual services could implement them.

Like the first proposal, this one too would carry with it some demoralization and a loss of efficiency.

The sponsors of this paper believe that many military chaplains on active duty are already well ahead of their civilian counterparts in job qualification and performance. They would accordingly oppose any mandatory "sabbatical" program of the type described as undesirable and self-defeating. They would not object to offering military chaplains the option to return to the civilian ministry for a year upon his own choice and application, if such an arrangement were deemed militarily feasible.

Would not chaplains be better off if they did not wear a military uniform and did not have military rank?

The military uniform serves a number of purposes.

One is identification. The military uniform identifies the wearer as a public servant of his country on duty and tells the informed beholder the wearer's particular service and branch, what level of responsibility he has attained, and possibly something about his personal history in the military service. It obviates the need for eliciting such information by asking a great many questions. This purpose of a uniform is not exclusive to the military profession. Much the same could be said of the uniforms worn by policemen, firemen, nurses, public carrier employees, diplomats, and the clergy of some religious bodies.

A second purpose of the uniform is related to the first. The military uniform links its wearers in a community of service and creates mutual confidence and esprit de corps. Here, too, it has its parallels in the service garb of other professions and occupations.

A third purpose applies in the case of the field uniform particularly, namely the protection of the wearer. A camouflage uniform enables the wearer to blend better into his environment and to become less visible as a target for the enemy. Under generally accepted international conventions, a uniformed military person who falls into enemy hands is supposed to be protected against the charge of espionage and its penalties.

The assimilation of the military chaplain's garb to the uniform of the service to which he belongs has been gradual and was dedicated in large part by the considerations cited above.

The military uniform is not deemed absolutely essential. The chaplain is required to wear it at all times only during periods of mobilization and hostilities. He may normally dispense with it during off-duty hours. When he conducts religious services the regulations of his service authorize him to substitute for his uniform the vestments which civilian clergymen of his religious body would wear for the same rites.

As far as rank is concerned, in the military service the chaplain has rank in the sense of precedence within the organization. He may not exercise command. At most he has authority to exercise the functions of operational supervision and control.

For the chaplain, grade or rank is not only a source of privilege and authority which enables him to do his work with a minimum of friction, as is true with other officers. In the case of the chaplain it is power to help and to serve others, enabling him to accomplish more for others than he could without it.

Admittedly, the perquisites of rank and the fascination of power can so hypnotize a military chaplain as to impede his spiritual mission. He can let his grade become a personal end for him rather than a means of serving others. He can become unduly concerned about his efficiency ratings. He can be silent when he ought in conscience to speak. All these things need not happen, however, any more than it is necessary for a civilian clergyman to succumb to parallel temptations which may confront him in the parish ministry or in the administrative structures of any religious body's bureaucracy.

Graduated positions are inevitable in any large organization, even if it is not explicitly hierarchical in design. By the same token, symbols of status are sociologically inescapable developments.

On the other hand, it is not at all certain that not wearing insignia of grade would actually conceal for long the individual's place in a grade-structured community. Civilian employees of the armed services do not wear uniforms or grade insignia, but the size and location of their offices, the titles on their door signs, the presence or absence of carpets, the number or lack of personal secretaries, and other telltale signs rapidly disclose the individual's place in the organization both to his co-workers and

to those who come to him for assistance. Thus grade *insignia* as such are probably best regarded as a convenience rather than a necessity.

The concern about rank for military chaplains is not felt equally and with the same intensity in all parts of the civilian religious community. It sometimes seems to be an essentially antihierarchical reaction of members of decentralized religious bodies with an egalitarian conception of the clerical office. Hierarchically structured religious bodies with a tradition of centralized authority may be less likely to regard rank for military chaplains as vicious. This is especially the case if they have a bishop or equivalent supervisor for the armed services. Where there is resistance to rank for military chaplains in these religious bodies it may arise from a latent, possibly even unrecognized, feeling that chaplains are inconsistently denying their "sacral" character by accepting a "layman's" rank.

During the latter part of World War I and for some time thereafter, Army chaplains of all grades were forbidden to wear insignia of grade. This policy originated in the American Expeditionary Force in France. It is noteworthy that it was felt necessary to commission as a major in the Adjutant General's Department the clergyman who administered the chaplains in the American Expeditionary Force despite the fact that he was a full missionary bishop in his own denomination. The commissioning was to enable him to carry out his military mission!

The experiment failed to commend itself either in France or in the United States. It came in for strong criticism both from general officers, like Major General David S. Shanks, USA, and from chaplains who were civilians at heart, like the Reverend George Barry Ford. (See the latter's autobiography, *A Degree of Difference: Memoirs* [New York: Farrar, Straus, and Giroux, 1969], page 25.)

The Army finally abandoned the experiment in 1926. In most cases, it was found, this practice deprived the chaplain of status in the eyes of both officers and enlisted men to whom he was not personally known.

The question of rank and the wearing of a uniform comes up repeatedly enough to deserve more attention than it has been given. While the present practice is the result of past experience which was persuasive enough at the time, it is over thirty-five years since chaplains did not wear rank insignia and it is much

longer ago that they wore garb other than military uniforms. The sponsors of this study note that the vast majority of those who serve and who have served in the chaplaincy are firmly convinced that in the military milieu rank and uniform are not barriers to effective service but are in fact essential. An equally great majority of the officers and enlisted personnel whom these military chaplains have served and are serving apparently concur.

At the same time, we believe that since the military services undertake so many other administrative, logistical, and tactical experiments, it would be worthwhile to retest these issues also. Thus, controlled experiments in this area might be undertaken at a limited number of selected installations of all the armed forces in the continental United States and overseas. One series of experiments could call for chaplains to dispense with or reduce the visibility of grade insignia on their uniforms. The second series of experiments might have the chaplains wear a uniform different from that of the armed forces. Still a third series might have the chaplains wear a uniform different from that of the armed forces. Still a third series might have the chaplains wear the same civilian garb — clerical or mufti — worn by their denominational counterparts in civilian life.

Such a series of experiments, planned, administered, and analyzed by an impartial study group should determine the answers to the questions of grade insignia and uniforms for military chaplains for the foreseeable future.

Both the critics and the defenders of the present practices in this area desire to make the service chaplains render to the men and women of the armed forces as effective as possible. Both sides should therefore welcome such an inquiry.

Is the chaplain retention rate too high?

Data on the chaplain retention rates for the three services are not precisely comparable. In April, 1970, the Army reported a rate of 70 percent retention after the first three-year tour of duty. The Navy reported an overall retention rate of 86 percent, the Air Force an overall retention rate of 93 percent.

It has been urged that a military chaplain retention rate of not over 50 percent is desirable because it would provide for a great degree of desirable "civilianization" within the military chaplaincy. It would also, it is contended, tie the military chaplain more closely to his denomination and increase his interest in

what is going on in the civilian community. Too many chaplains, it is asserted, now cut almost all ties to their denominations upon entering the military chaplaincy and accept the Office of the Chief of Chaplains of their respective service as their "religious headquarters" until their retirement. Whether or not this is a statement of fact or a caricature could only be determined by a survey of chaplain actions and attitudes, which to the best of our knowledge, has not been made. Admittedly, some chaplains may allow themselves to become so isolated from the religious body to which they belong that they may forget that they are still under its discipline.

In any case, there is a considerable variation among denominations and even among military chaplains of the same denomination. The evidence superficially available suggests that military chaplains belonging to the more decentralized religious bodies are more likely to feel themselves less tied to them than do military chaplains of denominations with more centralized authority and a more rigid discipline. In this there would seem to be a parallel between the military chaplains and the civilian clergy of a given religious body.

There is one problem which a lower retention rate would help solve. In civilian life, longevity alone does not force a man out of his work as pastor and preacher to a local congregation and into administrative work. In the military services longevity and good efficiency ratings often force a chaplain who is a good counselor, an effective preacher, or a capable religious educator into a position which calls primarily for administrative skills. A chaplain who achieves the grade of 0-5 (commander/lieutenant colonel) or 0-6 (captain/colonel) may in the process be taken out of a position in which he has demonstrated efficiency and in which he has achieved a considerable degree of personal satisfaction and transferred to an administrative assignment for which he has neither taste nor ability.

With the high retention rate of military chaplains, almost all career chaplains achieve at least the grade of 0-5. While the military services try to hold open a pastoral or a pastoral-administrative track to the grade of 0-6 for chaplains whose forte is in counseling, preaching, or religious education, the imperative demands of the service from day to day sometimes frustrate the best efforts of the chaplains who work in the training and assignment branches of the Offices of the three Chiefs of Chaplains.

A lower retention rate would, hopefully, in some cases at least, make for a better screening and selection of those who are retained to perform the supervisory assignments.

The military services must, of course, apply corrective measures to reduce the retention rate of military chaplains with considerable sophistication. There is no point in eliminating individuals who are demonstrably competent and highly motivated chaplains and simultaneously risking the possibility that their replacements will be less competent and less highly motivated. Again, there is no point in eliminating chaplains — and thereby needlessly increasing recruiting, processing, and training costs — beyond the point where the disadvantages of a policy of deliberate elimination begin to outweigh the advantages of a lower retention rate.

The very high retention rate in the military chaplaincy is not without its advantages. It insures a degree of continuity which would not be present with a higher turnover of chaplains. At the same time, it could have the effect of progressively contributing to a greater isolation than necessary of military chaplains from their civilian denominations. It is recognized that with an all-professional armed force this thrust may be more or less inevitable. But with large numbers of chaplains who belong to the Reserve components available for extended active duty, it is possible to keep the flow of chaplains into and out of the active military service high without a debilitating loss of effectiveness. It is our feeling that this possibility should be realized as fully as possible.

To accomplish this we believe that it would be advisable to attempt to reduce the retention rate for chaplains to a point where it approximates the average retention rates of the other broadly comparable professional branches — the medical services and the judge advocate branches. This could happen if chaplains coming on active duty in the present phase of military activity were not as a matter of policy retained for more than seven years unless by the end of that period they had achieved a Regular commission.

A policy of this kind is fiscally more defensible in a professional branch like the chaplaincy than in a line or more specifically military branch, because the Government has paid for relatively little of the chaplain's professional training.

It is conceded that some loss of efficiency would be a conse-

quence of such policy. There is also likely to be some demoralization, because such policy would tend to heighten the tension between Reserve component chaplains and Regular chaplains. Furthermore, Regular chaplains would rapidly come to occupy all the higher grades in the chaplaincy; this could tend to develop a more military professionalization in some chaplains.

Careful administration of the policy could minimize these possible undesirable consequences. The ultimate objective is worthwhile, and a period of gradual reduction in military strength may be the best time for introducing such a policy. If it were to have the effect of unduly depressing the chaplain retention rate, the military services could modify it as the situation required.

How could the problem of providing the specially-trained experts which the religious program of the armed forces requires best be attacked?

There is a need in the religious program of the armed forces to develop certain experts who will require from one to several years of specialized schooling, followed by on-the-job-training. Examples of such areas include writing, motion picture making, religious education, comptrollership, logistics, personnel management, and indigenous religions.

At the present time military chaplains who receive training for these specialties are often reassigned to positions in which they cannot use their specialized background. The reason is that without duty with troops, without their quota of hardship tours, and without certain other assignments of a general nature they will be handicapped when they are being considered for promotion. It appears, for instance, that after their first assignment in their new specialties, Regular chaplains can be reassigned to positions which call for skills which they have acquired for only about a third of their remaining time in the service without probable damage to their careers.

The problem is admittedly a difficult one. But some observations can be made.

First, almost all of these areas are technical specialties which do not require the incumbent to be ordained or to possess the training in divinity which is the distinctive factor in the chaplain's professional education. In other words, laymen — military or civilian — could perform these functions almost, if not equally, as well as chaplains. Naturally, such laymen would have

to be basically sympathetic with the religious program of the armed services so that they would not harm it either by deliberate neglect or actual sabotage. (In such a case, however, the military services would generally have adequate machinery to arrange their speedy transfer to other assignments.)

Second, it is conceded that chaplains who would have overall direction of lay specialists should have some knowledge of the field in which the specialists operate. But it is highly probable that they could obtain the information which they would need from brief training courses. If they have authentic administrative ability, they would in most instances not have to have an academic year (or more) of specialized training in the field.

In those very few cases where specialized training at the master's level is essential, for instance to fill specific teaching assignments in the training programs of the respective chaplaincy services, it would not seriously affect the long-term usefulness of a chaplain trained, say in indigenous religions, to hold him in the position for which he was trained for a long enough period to have utilized effectively his specialized education. In most instances, by the common consent of educators, this would not have to be more than four years.

Are the religious bodies of the United States doing their utmost to recruit chaplains for the Reserve components?

Some religious bodies apparently find it difficult to procure a sufficient number of qualified clergymen not only for active duty vacancies but also for vacancies in the Reserve components (that is, the Reserve and the National Guard).

The existence of this problem in part reflects frequent changes in Department of Defense policies with reference to the Reserve components during the past two decades. Since the chaplains are a relatively small all-officer professional branch, they feel the effects of such changes more than branches which have their own unit organizations and their own enlisted corps. The relatively high geographical mobility of the clergymen of many religious bodies likewise interposes difficulties as clergymen move from one appointment to another. The need to take cognizance of denominational distribution of chaplains in Reserve component organizations has the net effect of further fragmenting the chaplaincy services.

Nevertheless, experience in a not-on-extended-active-duty

status in a Reserve component is demonstrably an effective way of making civilian clergymen aware of both opportunities and the problems of the military chaplaincy in the active services.

Likewise, experienced Reserve component chaplains who are ordered to extended active duty can bring civilian ministerial experience to higher levels of chaplaincy administration than if the armed forces had to depend exclusively on the promotion of career chaplains.

Furthermore, the weekend training periods and the annual two weeks of active duty for training of the organized units of the Reserve components could provide the denominations with opportunities to experiment with and perfect techniques of providing such religious ministrations as they could to military personnel under simulated combat conditions.

More concentrated attention of the religious bodies to this problem is indicated.

Are there other ways in which the military chaplain can be linked more closely to the religious body he represents in the armed forces?

Another procedure which would help achieve the desirable end of a closer association of military chaplains with their respective civilian religious communities would be the armed forces' more active encouragement of military chaplains to participate more extensively and intensively in the official meetings of their respective denominations at every echelon; in clergy workshops, seminars, and retreats; and in the continuing education program of the seminaries which their respective religious bodies sponsor.

Such more active encouragement might include a more generous professional leave policy and provision for the assumption by the armed forces of all (or at least a major part) of the transportation, registration, and housing costs of a military chaplain's participation in professional conferences and meetings.

To maintain mutually fruitful contact with the civilian community, the military services might also be well advised to adopt a policy of actively encouraging chaplain participation in civilian religious and community activities to the maximum extent consistent with the chaplain's performance of his primary mission to minister to the personnel of the armed forces.

One of the basic unsolved problems facing the military chaplaincy remains the relationship of the chaplain to his denomina-

tion. There are probably few religious leaders who have had intimate contact with military chaplains over a period of years who do not feel that, as a rule, the longer a chaplain is in the military service and the higher his grade the farther he tends to be separated from his denomination and the less concern he tends to have for it. Even the outstanding exceptions in every denomination do not alter the general rule. The fact is that military chaplains do not attend the official meetings of their denominations consistently enough. The denominations in turn too rarely place chaplaincy items on their conference agendas.

The reasons behind this frequent estrangement are complex and no one set of explanations will account for the phenomenon in every denomination. Certainly some military chaplains feel that their denominations have abandoned them. They charge that their denomination does not give the same evidence of interest in their achievements and problems that it gives to those of the chaplains' counterparts in civilian ministries. On the other hand, it does not appear impossible that some military chaplains have become chaplains chiefly in order to escape from what they regard as the tentacles of their denominational bureaucracy. Again, once in the military service, some chaplains give the impression of consciously deserting their denominational moorings in order hopefully to accelerate their progress in the military service.

What is direly needed is cooperative action by both the military services and the denominations which consciously aims at a bridging of this estrangement.

Both the military services and the religious bodies declare that the chaplains are merely on loan to the armed forces. Is the lender really concerned about his "property" in this case? Are the religious bodies exercising the necessary controls to protect their investment so that it will have retained its value when it is returned to them? Are they really desirous of obtaining a fair return? On the other hand, is the borrower in this case treating the object loaned with that just consideration which will insure that upon return to the lender the object lent has not lost its value? Are the military services adequately concerned that their military chaplains are productive also *as clergymen* and that they remain primarily what the manuals say that they are, men of God in uniform?

The problem will not be solved overnight. Its solution will

demand great tenacity of purpose and an equally great degree of mutual goodwill and mutual confidence.

Is the principle of the civilian control of the military chaplaincy adequately safeguarded?

It might be useful to remind ourselves how extensive civilian control of the armed forces and of the military chaplaincy really is.

The Commander-in-Chief is a civilian. If, like General of the Army Dwight D. Eisenhower, he holds a military rank when he becomes President, his own sense of what is proper directs him to resign it before taking the oath of office.

The Department of Defense and each department of the armed services is headed by a civilian secretary.

Each of the religious bodies in the United States now authorized to sponsor military chaplains has either created, or has cooperated with other religious bodies in creating, a civilian ecclesiastical endorsing agency. Through this agency the respective religious body provides chaplains to the armed forces and to the Veterans Administration, and sometimes to other federal, as well as state and municipal, institutions.

Except in those cases where a Reserve component unit with chaplains is ordered to extended active duty in an emergency mobilization, or where individual chaplain reinforcements are ordered to extended active duty to fill vacancies in such units, the denominations have the privilege of selecting the chaplains who are to go on extended active duty. Even in the case where the President orders Reserve component chaplains to extended active duty without their previous consent, the respective religious bodies have had to endorse the applications of these chaplains for Reserve commissions.

No commanding officer or supervisory chaplain in any of the military services can require a chaplain to act or serve in a manner contrary to his commitment to the religious body in which he holds his membership and ministry.

The military service does not control what or how he preaches, how he conducts religious services, what or how he teaches in his religious instruction courses, how he counsels clients, or how he conducts religious organizations.

When he feels that the Government has in one way or another overstepped its powers in any of these areas, he can send an ap-

peal in the form of a privileged communication to the next higher echelon of chaplain supervision. If he wishes, he can appeal to the inspector general. In addition, he is completely free to communicate with his civilian ecclesiastical endorsing agency. The latter can communicate directly with the respective Chief of Chaplains, with the civilian secretary of the respective service, or with the civilian Secretary of Defense, as the circumstances may seem to require.

We are conscious that a clergyman's freedom in the military services is not absolute. But even in a civilian ministry a clergyman who refuses to conform to the standard of his religious body or of the congregation he serves will encounter a measure of resistance which may require either greater conformity on his part or else his resignation. In a religiously "conservative" milieu religious "liberalism" is unacceptable and vice versa. A heterodox denial of any sedulously affirmed orthodoxy — even a heterodox orthodoxy — evokes a hostile reaction. In general, military chaplains now have a measure of freedom which compares favorably with the common situation of civilian clergymen. Even positions which are radically unpopular — as long as they are not treasonable — are likely to entail for the military chaplain no more serious a consequence than declining congregations at religious services as worshipers who dissent from his views demonstrate their disapproval by their absence. Over a long term, a chaplain's inability to relate to the feelings and needs of a sizable proportion of his potential congregation will probably be reflected in his efficiency report, but the cause for the low evaluation will be his lack of rapport with his people rather than the convictions that he has voiced.

Critics of military chaplains are certainly not always and altogether wrong. There is no doubt that some chaplains do not — at least do not adequately — concern themselves about the training methods in use in the units to which they are assigned, about conditions in the stockade or guardhouse or brig and about the treatment of prisoners confined there, about the measure of justice with which military regulations are applied to military personnel, about the agonizing choices which officers and enlisted men must make from time to time, and about the safeguarding of the human and civil rights both of the men and women of their units and, during hostilities, of prisoners of war. A chaplain is bound — and instructed — to follow his conscience and

to accept the obligation of supporting the men and women of his unit who follow theirs. He is likewise bound — and instructed — to aid those who resist illegal orders which require them to violate the rules and discipline of war or to commit crimes against humanity. Again, it is quite possible that some chaplains have on occasion been derelict on these points.

Such military chaplains are the counterparts of civilian clergymen who do not raise their voices or use their influence against injustice in civilian situations; against mistreatment and neglect of prisoners in civilian jails, workhouses, penitentiaries, and prisons; and against the violation of the human and civil rights of minorities in their civilian communities. In both kinds of situation the offending clergyman — military or civilian — is blameworthy.

There is no way of guaranteeing that chaplains will always make the right decisions. Individual chaplains may lack the integrity and the courage to use the resources available to them when a commanding officer directs a chaplain to do something which the chaplain cannot as a representative of his religious body licitly do. Again, the chaplain may (rarely, we think) allow himself to be so loaded down with other duties that his status is compromised and his spiritual effectiveness is impeded.

At the same time, there is an understandable temptation to which some critics of the military chaplaincy sometimes tend to succumb. It is the temptation to translate chaplains' frank concessions that they have had only imperfect success with their ministry to the men and women in the armed services into an admission that the present chaplaincy has been a total failure, not worth the money and the effort that the military services and the chaplains have put into it.

PHOTO CREDITS: Pages 7, 20, 87 (left center), U.S. Army; pages 17, 29, 87 (left bottom), U.S. Navy; page 87 (left top), U.S. Coast Guard; page 87 (right center), SHAFE; page 87 (right bottom), U.S. Air Force; pages 60, 87 (right top), Morton Broffman. Back Cover, U.S. Navy; Inside back cover, Sturbridge Village.

APPENDIX

Have chaplains themselves been queried on the points at issue in this study?

A recent survey is the one made in preparation for the statement on the military chaplaincy which the United Presbyterian Church in the United States of America adopted in May, 1965. The drafters of that statement worked with the answers of 258 former U. P. military chaplains to a number of questions. A tabulation of the replies included the following data:

56 percent of the participating chaplains saw the primary purpose of the military chaplaincy as providing the same religious ministrations to military personnel which are available in the civilian community; 20 percent saw it as the preservation of our religious heritage; 14 percent put other purposes first, among them response to public demand, morale considerations, religious approval of affairs of state, tradition, and so on.

75 percent saw these motives as not impairing or limiting the ministry of the chaplain or the church; 15 percent saw them as enhancing or strengthening it; 10 percent saw them as limiting it.

83 percent felt that the Government should pay military chaplains' salaries and provide chapel and religious facilities and auxiliary services; 10 percent felt that the Government and the church should share expenses; 7 percent wanted the church to pay all the costs of the military chaplaincy, but doubted the practicality of this proposal.

88 percent felt that payment of military chaplains' salaries by

the Government imposed little obligation on the chaplains and provided an unrestricted ministry to all men; 6 percent felt that payment of chaplains' salaries by the church would produce a freer ministry and one more loyal to the church's ideals; 6 percent asked for more study of the question.

83 percent found rank for military chaplains and their wearing of the uniform no impediment to their ministry; 17 percent indicated varying degrees of interest in a system of uniformed chaplains with something other than conventional rank or with no rank.

27 percent wanted the endorsing agency included in the process of rating chaplains; 25 percent wanted chaplains rated jointly by the supervising chaplain and the chaplain's commanding officer; 17 percent wanted the supervising chaplain to rate subordinate chaplains; 16 percent wanted the commanding officer to do it; 15 percent wanted an advisory group to do it.

57 percent saw the chaplaincy as chiefly pastoral with allied functions; 36 percent saw it as pastoral with a strong missionary emphasis; 7 percent saw it as a unique ministry that did not fit into any other category.

75 percent felt that the present chaplaincy structure permits a true expression of the church and of "fellowship." The remainder felt that it depended on the individual chaplain or denied the possibility.

61 percent opposed compulsory attendance at religious services across the board; 28 percent approved it at the service academies and in basic training; 11 percent were undecided or had no basis in their experience for a judgment.

91 percent denied that the ecumenicity of the military chaplaincy compromised their Presbyterian principles; 9 percent felt that it did, but all qualified their response in some way.

38 percent wanted the Character Guidance Program (or counterpart program) to be a command function with a strong role for the chaplain; 37 percent wanted the chaplain to have a minor role; 25 percent wanted to give the chaplain primary responsibility for the program.

65 percent were inclined to allow the assignment of ancillary duties to chaplains provided this did not interfere with their primary mission; 36 percent opposed assignment of ancillary duties to chaplains.

U. S. POSTAL SERVICE

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of August 12, 1970: Section 3685. Title 39. United States Code)

SEE INSTRUCTIONS ON PAGE 2 (REVERSE)

1. TITLE OF PUBLICATION: THE CHAPLAIN

2. DATE OF FILING: 9/27/71

3. FREQUENCY OF ISSUE: Bi-monthly

4. LOCATION OF KNOWN OFFICE OF PUBLICATION *(Street, city, county, state, ZIP code) (Not printers)*: 122 Maryland Avenue, N. E., Washington, D. C. 20002

5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS *(Not printers)*: 122 Maryland Avenue, N. E., Washington, D. C. 20002

6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR

PUBLISHER *(Name and address)*: The General Commission on Chaplains and Armed Forces Personnel
122 Maryland Avenue, N. E., Washington, D. C. 20002

EDITOR *(Name and address)*: The Rev. A. Ray Appelquist
122 Maryland Avenue, N. E., Washington, D. C. 20002

MANAGER EDITOR *(Name and address)*: The Rev. Edward I. Swanson
122 Maryland Avenue, N. E., Washington, D. C. 20002

7. OWNER *(If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)*

NAME	ADDRESS
The General Commission on Chaplains and Armed Forces Personnel (no stockholders)	122 Maryland Avenue, N. E. Washington, D. C. 20002

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES *(If there are none, so state)*

NAME	ADDRESS
None	

9. FOR OPTIONAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Manual)

39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."

In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the reduced postage rates presently authorized by 39 U. S. C. 3626.

(Signature and title of editor, publisher, business manager, or owner)

10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES *(Section 132.122, Postal Manual)*

(Check one)

The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes: ☒ Have not changed during preceding 12 months ☐ Have changed during preceding 12 months *(If changed, publisher must submit explanation of change with this statement.)*

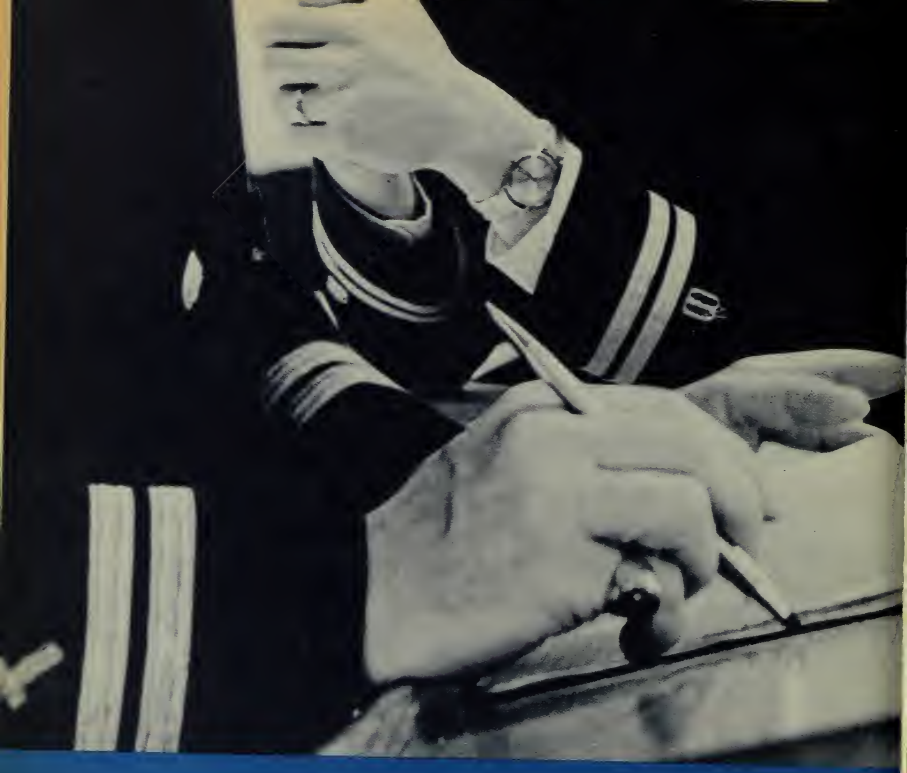
11. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NUMBER OF COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED *(Net Press Run)*	8,200	8,200
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	None	None
2. MAIL SUBSCRIPTIONS	7,800	7,800
C. TOTAL PAID CIRCULATION	465	465
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS 1. SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	7,335	7,335
2. COPIES DISTRIBUTED TO NEWS AGENTS, BUT NOT SOLD	None	None
E. TOTAL DISTRIBUTION *(Sum of C and D)*	7,800	7,800
F. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING	400	400
G. TOTAL *(Sum of E & F—should equal net press run shown in A)*	8,200	8,200

I certify that the statements made by me above are correct and complete.

(Signature of editor, publisher, business manager, or owner)

A Ray Appelquist

PS Form 3526 July 1971



Military Ordinariate
UNITED STATES OF AMERICA

NATIONAL JEWISH WELFARE BOARD

The General Commission on Chaplains and Armed Forces Personnel